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Lafayette, Ind. Builds a Church

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☆

Let's Consider Our Spending

ELLIS COWLING

☆

JULY-AUGUST 1956

☆

Price 20 Cents

July-August, 1956

Vol. 38 No. 7

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The church on our cover page is First Christian Church, Lafayette, Indiana. The Board of Church Extension suggested this church as illustrating the varied services a congregation can secure from the Board. Lafayette turned to Church Extension for five basic services.' Six members of the church tell the story in this issue under the headings of General Counseling, Architectural Aid, Trust Funds, Fund Raising, and Loan Services. The cover is from an oil painting by Walter Scholer, one of the associated architects.

Social welfare also is emphasized in this issue in articles on race relations, world affairs, and the social meaning of spending.

Hidden Answers

1. How many churches of Disciples reported Negro members in 1955?
2. Who is Samuel Maqbul-Masih?
3. Why did the Lafayette church decide to keep its old location?
4. How is the word *steward* used in the Bible?
5. What is *Colegio Internacional?*
6. What services are given to young mothers at Mt. Beulah?
7. What did the Morehouse College student do?
8. What is the theme of the International Convention Assembly?
9. Are children's attitudes about money important?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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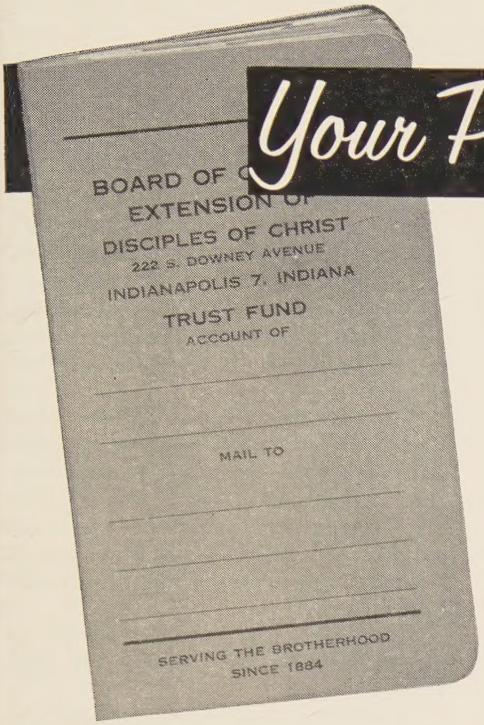

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Global Highlights

News of the World Through the Eyes of the Church

Full-time State Secretary Named by Arizona Disciples

PHOENIX, ARIZ.—Carroll Fairbanks of Cushing, Okla., begins work here on July 1 as the first full-time resident secretary-director of the Arizona Christian Missionary Society.

Mr. Fairbanks

In his mid-fifties, Mr. Fairbanks has had three eight-year pastorates and has served five years as a state director of religious education. A graduate of Spokane (Wash.) University and the University of Idaho with Bachelor of Science and Master of Arts degrees, he has had further work at the University of Chicago and Butler University.

Mr. Fairbanks has served pastorates in Waitsburg, Wash., and Moscow, Ida., and recently has been ministering to the congregation of First Christian Church, Cushing, Okla. He served five years as director of religious education in Oklahoma.

Mr. Fairbanks and his family will live here, where the office for the Arizona state society has been established.

The action naming the full-time secretary-director was taken April 17 at a meeting here of the board of managers of the Arizona Christian Missionary Society. Such an action was made possible through an increase in the appropriation from Unified Promotion and an increase in the state giving of the Arizona churches. Formerly Arizona was served through state organizations in Texas and California.

Connecticut Minister Named To Eastern Post by Disciples

DANBURY, CONN.—Chester Sillars, minister of the Church of Christ (Disciples) here, will become associate secretary-director of the New England Christian Missionary Society on Sept. 1.

Mr. Sillars, pastor of the congregation here since 1942, will live in Schenectady, N. Y. He will be associated with Thomas Miller, secretary-director for the New England society. The N.E.C.M.S. is responsible for the states of Connecticut, Maine, Massachusetts, and Vermont.

Disciples Aid Program Of United Board for Asia

INDIANAPOLIS.—The United Christian Missionary Society here has granted $3,500 to the United Board for Christian Higher Education in Asia. This board, known formerly as the United Board for Christian Colleges in China, has been supported by Disciples of Christ and other communions.

Under a new name now, the board will have a broader interest in higher education throughout Asia. William P. Fenn, the board's executive secretary, outlines the program in Asia as follows:

"Construction and major support of Tunghai University in Formosa, the only union Christian institution of higher education on that island.

"A share of the support for Chung Chi College in Hong Kong, plus a sizable grant for new buildings.

"A capital grant to the Indonesian Christian University in Djakarta and aid toward its annual budget.

"Specific grants to the International Christian University in Japan, particularly scholarships for Chinese students.

"Study fellowships in the United States and Canada for Asians who are on sabbatical leave from Christian colleges in Asia.

"Student centers under Christian auspices in four strategic cities in America for Chinese Christian students here.

"A hostel and student center in Singapore near the government university.

"Exchange professorships and student scholarships in various Asian colleges.

"Strengthening libraries and strategic departments in selected Christian colleges in Asia."

Methodist Leader to Give Ainslie Lecture in September

JOHANNESBURG, SOUTH AFRICA.—J. B. Webb, Methodist minister and district superintendent here, will give the Peter Ainslie Memorial Lecture at Rhodes University in Gra-

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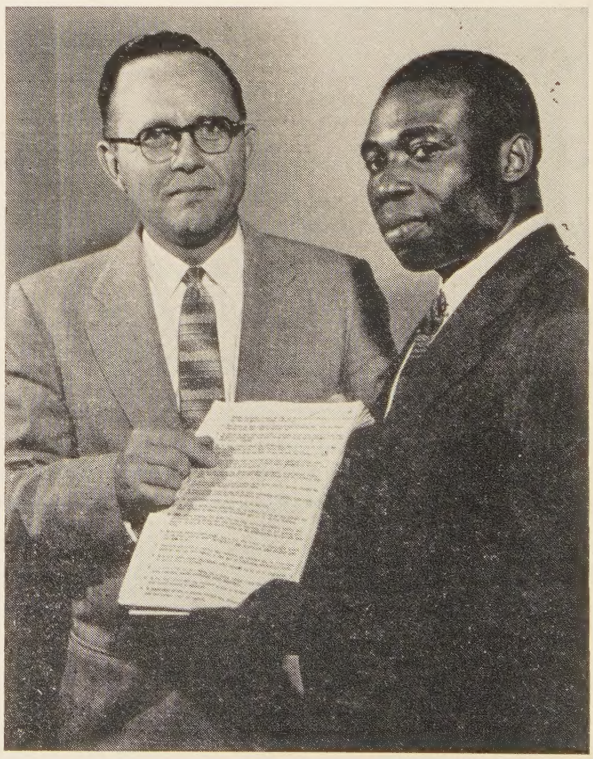
Bible Translations Now Total 1,092

THE American Bible Society, at its 140th annual meeting in New York recently, received a manuscript of the Scriptures in the Kombe tongue. With this manuscript, the Bible, or portions of it, have been translated into 1,092 languages or dialects. The Kombe manuscript was presented by Gustavo Envale of Spanish New Guinea to Eugene A. Nida. Dr. Nida is scheduled to speak at the International Convention Assembly of Disciples of Christ on Wednesday, Oct. 3, at Des Moines, Iowa.



RIGHT—Dr. Nida discusses translations with Mr. Envale.
—RNS Photo

hamstown on Sept. 3, according to Basil Holt, member of the lectureship committee.

The lecture by Dr. Webb will be the eighth in a series sponsored by the committee in South Africa and the Council on Christian Unity in Indianapolis, which was founded by the late Dr. Peter Ainslie in 1910.

Mr. Holt, who represents The United Christian Missionary Society in South Africa, also serves as a special representative of the Council on Christian Unity in arranging the unity lectures. Former Ainslie lecturers have included the Archbishop of Capetown, Dr. Philippe Maury, novelist Alan Paton, and the Hon. R. S. Garfield Todd.

Fund to Help Disciples Attend World Convention

INDIANAPOLIS.—A plan to accumulate funds for travel expenses to the 1960 World Convention of Churches of Christ (Disciples), in Edinburgh, Scotland, August 2-7, has been launched by the Convention and the Board of Church Extension. This plan provides the means for individuals and churches to save the necessary travel funds and receive interest at three per cent compounded semi-annually.

N.B.A. Home for Aged Names New Superintendent

DES MOINES, IOWA.—Mrs. Blanche Jenkins of Newton, Iowa, is the new superintendent of the Ramsey Memorial Home here. She succeeded Mrs. Susie Biggerstaff on May 15.

This home for aged pensioners is one of the sixteen homes for children and aged sponsored by the National Benevolent Association of the Christian Church (Disciples of Christ).

J. D. Montgomery Honored By Lynchburg College

LYNCHBURG, VA.—J. Dexter Montgomery, national director of adult work in the department of religious education of The United Christian Missionary Society, Indianapolis, has been honored by Lynchburg College here. Mr. Montgomery was given the Thomas Gibson Hobbs Memorial Alumni Award, which is presented to graduates of the college who have given meritorious service to human welfare.

The citation read, in part:

"In recognition of the work of J. Dexter Montgomery as an evangelist and educational missionary, of his service as a pastor, and of his service to the many phases of the brotherhood of the Disciples of Christ, the Lynchburg College Alumni Association takes pride in honoring him with the Thomas Gibson Hobbs Memorial Alumni Award."

Mr. Montgomery was for eighteen years a missionary with the United Society in Argentina. He recently published a book, *The Disciples of Christ in Argentina.*

James Carty, religion editor of *The Nashville Tennessean,* is shown at left in photo being congratulated by Marvin Wilbur, president of the National Religious Publicity Council, upon being given the Council's award for outstanding coverage of religious events in the *Tennessean.*

—Photo by Neill

Religion Editor, Disciple, Gets Council's Award

JAMES W. CARTY, Jr., religious news editor of *The Nashville Tennessean* and a minister of Disciples of Christ, has received a citation from the National Religious Publicity Council.

The citation was awarded for "extraordinary ability and achievement in the field of religious journalism." The Nashville newspaper received the eighth annual award of merit of the N.R.P.C. for "grateful handling of religious news in 1955. The coverage given to church events on the local, national and world scene was generous, comprehensive, objective, and accurate."

The Council's convention was held at Riverside Church in New York City on April 12.

National Council Official Urges Long-range Aid Plans

WASHINGTON, D.C.—A top official of the National Council of Churches told the House Committee on Foreign Affairs that lack of continuity in U.S. overseas economic and technical aid programs has hampered its effectiveness and discouraged competent persons from viewing it as a full-time career.

Luther A. Gotwald, executive director of the Division of Foreign Missions for the thirty-member organization, called for legislation and adequate appropriations to provide long-range planning in policy, program and personnel.

He also urged support of U.S. overseas economic and technical aid "at least to the level" proposed by President Eisenhower and of the U. N. technical assistance program with successive increases in appropriations commensurate with "sound principles of growth."

The church official said that the need for making annual appropriations for the overseas program is a major factor in hampering long-range development. He urged extension of the present two-year personnel appointment system, which, he held, has provided "little incentive for high-minded and competent citizens to serve in this program on a career basis."

Religious Persecution In Colombia Intensified

BOGOTA, COLOMBIA. (EPS). — Religious persecution in Colombia has been intensified. Protestants here are in the most serious situation to confront them since the start of difficulties in 1948.

In a communication dated in May, the Evangelical Confederation of

Special Days

July 1 Freedom and Democracy Sunday

Storm Brings Damage to Cleveland Home Property

The photo above shows the grounds of the Cleveland Home after the tornadic storm.

A TORNADIC storm on May 12 brought damage to the Cleveland Christian Home, Cleveland, Ohio, a children's home affiliated with the National Benevolent Association of the Christian Church (Disciples of Christ).

Reports from Mrs. Anna G. Thorpe, superintendent of the Home, said that thirty-eight trees on the grounds were uprooted or damaged and cornices of the building were damaged. No injuries, however, were reported.

The storm struck the area during the night, when children of the Home were asleep. Other property near the Home was also damaged.

Colombia states that during the second half of April thirty Evangelical churches were closed and seven Colombian pastors jailed. All forms of violence have again appeared: shooting, threats, and every sort of pressure through the civil authorities, including jailing, fines, and sealing of churches.

In view of the seriousness of the situation, the executive committee of the Evangelical Confederation of Colombia issued to all Protestants in Colombia an urgent call to prayer and fasting.

Madrid Bible Society Office Remains Open

MADRID, SPAIN. (RNS). — The Madrid office of the British and Foreign Bible Society remained open after Spanish authorities confiscated a stock of some 30,000 Bibles and devotional books.

Some reports abroad had stated that the office was closed up by police.

The seizure took place during the absence of the society's Madrid representative. He was in Seville at the time and not expected back for a few days..

The British Embassy, which is watching the case, said it did not know the reason for the government's action. Spanish authorities took similar action against the Protestant group in 1940. On that occasion some 110,000 Bibles and other religious works shipped by the British and Foreign Bible Society to its Madrid office were seized by government agents.

Russian Christians Spend Ten Days in U.S.A.

NEW YORK.—A combined Protestant and Orthodox delegation of Christian leaders from the Soviet Union arrived in the United States on June 2 for a ten-day visit.

This trip was the first of its kind in the history of the two countries. Eight Russian church leaders were guests of the National Council of Churches in the second phase of a two-way visit set in motion in March when a deputation of U.S. churchmen visited Moscow to open East-West conversations.

The conversations were continued in New York and other U.S. cities, as the Russian leaders went on tour to get acquainted with U.S. Protestantism and life.

Leader of the Russian delegation was Metropolitan Nicolai of Moscow, head of the department of foreign affairs of the Russian Orthodox Church. Delegation members included representatives of four active Christian communions in the Soviet Union—the Russian Orthodox, the Armenian Orthodox, the Evangelical Christian-Baptist, and the Lutheran.

Disciples Honored at Program Marking Bible Chair Founding

AUSTIN, TEX. (RNS).—The fiftieth anniversary of Bible teaching at the University of Texas was marked at recent ceremonies here. The university is believed to be the first state institution of higher education in the country to have offered a Bible course for credit.

Nine Bible chairs are now functioning at the school. The first was established in 1905 by the Christian Woman's Board of Missions of Disciples of Christ as "an experiment in Christian unity dedicated to serving the religious needs of all students, regardless of their religious affiliation."

The original course—called the Texas Bible Chair—has served as a pattern for similar programs in other states.

Frank L. Jewett, founder of the Texas Bible Chair and its director until his retirement in 1946, was honored at the anniversary celebration which was held in University Christian Church.

Urges Cooperation Among World's Farmers

NEW YORK.—The formation of a world-wide brotherhood of Christian farmers and farm families to improve their own conditions and better relations between nations was proposed here recently.

The suggestion came in a luncheon speech by Dr. Frank W. Price, director of the Missionary Research Library and former moderator of the Presbyterian Church in the U.S. (Southern). He addressed the annual meeting of some fifty members and guests of the board of Agricultural Missions, Inc., a non-denominational agency representative of the rural mission work of twenty-nine major

U.S. Protestant communions. The agency is related to the National Council of Churches.

"Cooperation for world peace is needed not only between governments, but even more between peoples," Dr. Price declared. "For the sake of international good will and peace the great working populations in all countries should come to know one another better.

"The farmers of the earth are the largest single body of laborers with a similar type of natural environment, similar kind of occupation, similar outlook on life and religion, similar economic needs and difficulties."

Therefore, he proposed, "let Christian farmers of the world unite around such common objectives as private farm ownership together with national economic planning, just laws for protection of agriculture, opposition to tyranny and exploitation of rural populations, conservation of soil and forests, the strengthening of community spirit and cooperation, and the uplift of depressed and underprivileged farming groups."

Turkish Government to Help Orthodox Community Rebuild

ISTANBUL, TURKEY. (RNS).—The Turkish government has allocated 12 million pounds ($4,285,000) for the repair and rebuilding of Greek Orthodox cemeteries, churches and other institutions damaged or destroyed in last September's anti-Greek riots here.

A seven-member central committee representing the Istanbul Greek community will administer the fund.

The government's action was lauded by Ecumenical Patriarch Athenagoras who told the central committee at a meeting in the Patriarchate that it had "deep moral significance."

Extension Board to Have Fund Raising Representative

INDIANAPOLIS.—Harold L. Herndon of McPherson, Kan., will join the staff of the Board of Church Extension in Indianapolis on Aug. 1 as general representative in charge of fund raising.

Mr. Herndon

The 36-year-old minister holds A.B. and B.D. degrees from Phillips University. He has also studied at the Butler School of Religion. He is completing five years' ministry with First Christian Church at McPherson. Previous pastorates were in Indiana and Oklahoma.

Mr. Herndon is a member of the board of the Kansas Christian Missionary Society and the Axtell (Kan.) Christian Hospital, a member of the Kansas Christian Education Commission, and president of the McPherson Lions Club.

He and his wife, Bettye, have two sons, David, 8, and Richard, 4.

Lyle V. Newman Returns to U.C.M.S. Staff

INDIANAPOLIS. — Lyle V. Newman, former director of urban work for The United Christian Missionary Society here, begins work on July 1 as director of special cultivation in the department of resources of the United Society. He has been minister of the Madison Avenue Christian Church in Huntington, W. Va., since 1953.

A native of Nebraska, Mr. Newman has held pastorates in Walters, Okla., and Perry, Iowa. He is a graduate of the College of the Bible, Phillips University, Enid, Okla., and has done graduate work in Drake University, Des Moines, Ia., and the University of Chicago.

Navy Chaplain, Disciple, Retires After Long Career

SAN DIEGO, CAL.—Rear Admiral Thornton C. Miller, chaplain of the Eleventh Naval District with offices here, has retired after thirty-six years of service. Special programs in recognition of his long Navy career were held here in June.

Chaplain Miller entered the service on December 21, 1920, eight years after his ordination as a minister of Disciples of Christ. He was one of a few men who rose from a Lieu-

Three Workers Assigned To Yakima Mission Staff

THREE workers have joined the staff of Yakima Indian Christian Mission near White Swan, Wash. Clifton Peightal is beginning his work as administrative director, and his wife is serving in the office and as a teacher in homemaking for girls. Miss Vicky Kechel is beginning her work as Mission nurse.

Mr. Peightal, a June graduate of the School of Religion, Butler University, served as business manager of Yakima Mission for five months in 1954-55. Miss Kechel is a registered nurse.

Mr. and Mrs. Malcolm Norment, Mission directors, will give their final year of service to strengthening the Indian church.

In the photo at left are, left to right, Miss Kechel and Mr. and Mrs. Peightal.

—World Call Photo

tenant (junior grade) to Rear Admiral in the Chaplains Corps.

The Disciples' chaplain was at Pearl Harbor on December 7, 1941, and as the senior chaplain was responsible for much of the relief and evacuation work. In 1946, as the senior chaplain on Guam, he re-established the school system on the island.

A citation in his honor noted that he has been an educator, writer, counselor, social worker, correspondent, relief agent, librarian, special service officer and guide for hosts of projects.

Construction Under Way At Two Benevolent Homes

ST. LOUIS, MO. — Construction is under way at two homes for the aged affiliated with the National Benevolent Association of the Christian Church (Disciples of Christ) here.

Work on the latest addition to the Emily E. Flinn Home at Marion, Ind., is being finished. Dedication of this new wing will be held on Sunday, Aug. 26, at the time of the Home's regular annual meeting.

Contracts were let on May 17 for construction of a bedside care unit at the Juliette Fowler Homes in Dallas, Tex.

News Briefs from Around the World

MINNEAPOLIS, MINN.—At the General Conference of the Methodist Church meeting here recently, women were given the right of full clergy privileges in the denomination. Until now there have been ordained women ministers in that church, but they have not been assured of an assignment from their bishops and they could not participate in ministerial pension plans.

LIVERPOOL, ENGLAND. (RNS).—A united national church in England was proposed at the diamond jubilee meeting here of the Free Church Federal Council by its new moderator, Kenneth Parry, a Congregationalist.

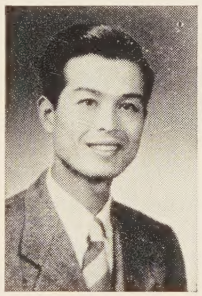
LITTLE ROCK, ARK. (RNS).—The Greater Little Rock Ministerial Alliance voted recently to merge with its Negro counterpart, the Interdenominational Ministerial Alliance. The Negro group had previously endorsed the plan. The merger unites sixty white ministers and thirty Negro clergymen of Little Rock and North Little Rock.

GENEVA.—A conference was held recently at the Ecumenical Institute at Celigny on the present and future use by the churches of audio-visual media. Specialists in radio, television, movies, slides and film-strips attended. All are engaged in the service of the churches in Great Britain and nine continental countries.

WASHINGTON, D. C. — The United States Information Agency has sent to its two hundred libraries overseas an expanded list of representative books on religion. The new bibliography brings to seventy-nine the number of books in the field given to agency officers in eighty countries to aid them in selection of books. A U.S.I.A. official said the list was expanded to meet "the circulation demand in overseas libraries for religious books."

Beneath the Spire

TAIJI TAKAHASHI, 32, is minister of United Church at Tsuruoka, Japan, established by C. E. Garst, missionary, in 1888 . . . engineering graduate of Imperial University, he decided "to become a minister and help rebuild Japan upon a lasting foundation of faith in God," after working two years as production manager for an electrical firm . . . last year, at University of Missouri and its Bible College, he studied agriculture, sociology and rural agencies and relations while his wife, who directs kindergarten maintained by the Tsuruoka church, and daughter, remained in Japan.



Mr. Takahashi

* * *

IVERA MAE (MRS. CHARLES LUKE) OWENS, 42, of Kenosha, Wis., joined Central Christian Church, Granite City, Ill., in 1934 and later served as president of the Women's Missionary Society, World Call secretary and church school teacher . . . born at Belleville, Ill., she was married in 1933 at Buffalo, Ill., church; in 1948, she and her husband adopted two daughters, Dorothy, 17, and Dolores, 14 . . . her husband organized and taught young adult class, was church school superintendent, and as board chairman helped two congregations in Granite City to unite again . . . moved to Kenosha in 1951, they became members of First Church . . . Ivera is branch manager for Stanley Home Products, Inc., having been with firm 14 years . . . *Specialty Salesman* magazine featured her in an article last February.

Mrs. Owens

* * *

HAROLD M. DOOLEN, 52, of Billings, Mont., was capable chairman of building committee of new Central Christian Church there, a missionary project of First Church . . . elder in new congregation, formed last autumn . . . born at Kinmundy, Ill., at 12 he moved to Salem, Ill., and resided in house where William Jennings Bryan was born . . . attended Northwestern University School of Commerce . . . in 1924 married Helen Blair; they have two sons, Harold M., Jr., and Robert . . . elder of Christian churches at Harvey and Aurora, Ill., Mr. Doolen moved to Billings in 1940, became elder, board chairman and church school superintendent of First Church . . . past president Montana laymen of Disciples, former member state board . . . also, former Montana District Governor of Kiwanis International and member its International Committee on Support of Churches in Their Spiritual Aims . . . president Billings Y.M.C.A., member National Council of Y.M.C.A. . . . president Western Construction Co., a business rental firm, and owner Doolen Enterprises.

Mr. Doolen

—BELL RINGER

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*

Editorial Associates: Janet Sugioka, James L. Merrell

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:
C. E. Lemmon Barton Hunter H. L. Smith J. Edward Moseley

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They Intend to Work Together

THE most important result of a recent unity conference of three church groups in Mexico was a decision to work together. Disciples of Christ, Congregationalists, and Associate Reformed Presbyterians chose several areas of service in which they agreed to move ahead *together*. They did not minimize faith and practice. But they clearly placed major emphasis on Christian life and work. This is a way to unity often chosen by churches in "mission lands." Perhaps that is why they make such real progress toward union.

The three churches chose promising fields for their cooperative projects—evangelism, religious education, medical and social work, youth work, men's work, publications, marital counseling, work with alcoholics.

Among Disciples of Christ attending this "First Congress for Protestant Churches in Mexico" was Virgil A. Sly, foreign division head of The United Christian Missionary Society. Dr. Sly returned to the States deeply impressed by the spirit of these churches.

The Amsterdam Assembly in 1948 adopted the often quoted affirmation: "We intend to stay together." The spirit of the Congress in Guadalajara was: We intend to *work* together.

Churches and Social Planning

AN important venture in social planning is under way in Denver. Twenty churches there are planning to provide housing suitable for elderly people at modest costs. Here is a service needed in a thousand U.S.A. communities—a service church people are especially equipped to render. The needs of the aged are not just material and physical. They are social, psychological and spiritual. Only those who see all these needs together can hope to meet them.

The Denver plan calls for a housing project on a roomy plot near the city's edge. It will cost $1,500,000. Rents will range from $25.50 to $61.00 a month, depending on the size of the units. These will feature one and two-bedroom apartments and sitting room apartments. A community building will provide for hobby, craft and recreational programs. A dining room will be included in the 250-unit project.

Denver churches have formed a corporation to build and manage the project. They believe it will pay for itself without subsidy. They will care for the initial financing by selling debentures—certificates of indebtedness. These, at $600 a unit, will cover ten per cent of the cost. They hope to finance the rest through a long-term Federal Housing Administration loan.

Fifteen congregations affiliated with the Denver Association of Christian Churches, two Episcopal, one Congregational, and two Presbyterian churches have joined together in this project. We congratulate these churches on their social concern and their practical vision. The project may not go through exactly as they have planned. Even so, they will have drawn thoughtful attention to a basic need that reaches far beyond Denver. That is for churches everywhere to concern themselves practically with the new needs of human beings in their own communities. WORLD CALL in this issue features a number of articles in the field of social welfare. We are glad to lift up here this serious venture of churches planning for the well-being of people who merit our deepest Christian concern.

"They That Sow the Wind"

THE logical outcome of dissension and division is more dissension and division. *The Presbyterian Outlook's* summary of the career of Carl McIntire drives this bleak truth home effectively. The story has meaning for Presbyterians. And also for the vast majority of Protestants against whose leaders the man has made such reckless and bitter charges.

Deposed from the Presbyterian U.S.A. ministry, this man helped start the 8,000-member Bible Presbyterian church. He used this and other splinter fundamentalist churches to form the American and International Christian Councils. These organizations were used to oppose the truly representative church councils both in the U.S.A. and abroad. And now, because of his "undemocratic leadership" and his exaggeration of claims of the membership of the two "councils," his own Bible Presbyterian Church has withdrawn from both organizations. Dissension breeds more dissension.

(Reprints of "They That Sow the Wind" can be had at three for 25 cents from *The Presbyterian Outlook*, 1 North 6th St., Richmond, Virginia.)

Lafayette Builds a Church

Six Indiana Disciples Tell How Church Extension Services Helped Them Do It

—Photos by Herman Berry

THE AUTHORS—Above are the six contributors to the accompanying article, all members of First Christian Church, Lafayette, Indiana. Left to right are Donald R. Smith, Dr. T. W. Perry, F. Elwynn Peace (minister), W. G. Thomas, Dean V. C. Freeman, and Herman Berry. In their own words these men tell how their church was aided by the Board of Church Extension of Disciples of Christ and its comprehensive service program.

We were helped by

General Counseling

By F. ELWYNN PEACE

AFTER I became minister of First Christian Church, Lafayette, Indiana, in September, 1948, it became increasingly apparent that the building facilities were inadequate for an effective program. The building had been erected in 1913-14 when the membership numbered about 450. The membership had increased to three times this number, and we faced the problem of trying to minister to the needs of about 2,000 persons with most inadequate facilities.

Problems arose as children in increasing numbers were crowded into basement rooms and as adult classes met in all parts of the sanctuary. The sanctuary provided for as many seats in the side and back balconies as on the main floor. Congestion occurred before and after services because of inadequate entrances and exits. A late-comer entering a balcony seat during the morning worship service drew practically every eye in the congregation.

Following a discussion arising in a workers' conference of the church school, a recommendation was made to the official board to have the consulting architect of the Board of Church Extension of Disciples of Christ visit Lafayette. He would make suggestions for the solution of our church building problems. The official board authorized the visit by Charles J. Betts, the consulting architect.

After a survey of the situation, we were advised that to relocate would be extremely costly due to the fact that the sale of the old structure would not realize its value. Then, in a community of Lafayette's size (1950 population: 35,508) and character (near Purdue University in West Lafayette), the church had to consider preserving the advantages of a central location.

Parking Was Considered

The problem of parking automobiles in the downtown area had to be taken into account. It developed that two pieces of property entered into the picture. An old apartment house stood on the lot next to the church. An old dwelling was located on the corner lot across the street. These two properties were found to be available.

With all of these considerations in the background, we were advised to (1) purchase these properties and raze the old buildings, (2) build a new sanctuary next to the old church building, (3) remodel the old structure into an educational unit, and (4) use the corner lot across the street for a parking lot.

Subsequently, the Board of Church Extension assisted us in every phase of our program as we proceeded to make these recommendations a reality. These services, as they related to our building project, are described by several of our church leaders in this article on how the Lafayette church erected its sanctuary.

"Invaluable Help"

William T. Pearcy, Rolland H. Sheafor and Charles J. Betts, together with their able assistants, rendered invaluable help to us in analyzing our needs, organizing the congregation for the project, and raising funds. The Board served us, too, through its trust fund savings plan and by extending us a loan to be repaid over a period of ten years or less.

Fellow ministers of other communions, who have been engaged in building programs, have expressed surprise that Disciples of Christ have such a complete program of help in all of the problems which arise as one faces the erection of a new church edifice. Evidently, many de-

FUND RAISING—At right, William T. Pearcy, executive secretary of the Board of Church Extension, standing at left, discusses team goals during the first finance campaign he helped conduct at First Christian Church in Lafayette, Indiana. The first campaign was held in March, 1952.

nominations are not so fortunate.

It is likely that the majority of ministers and congregations face the building of a new church without the benefit of experience to guide them. Leaders of churches of Disciples of Christ can benefit from consulting our Board of Church Extension and receiving advice and counsel that is the result of more than seventy-one years of service.

This Board was created in 1884. Although unrelated to any other agency, it participates in Unified Promotion and the Council of Agencies. The Board reports regularly to the assembly of the International Convention. Eighteen members supervise the work of this Board. These members are elected by the assembly of the International Convention.

Will Prevent Many Mistakes

When contemplating a church building, the service of general counseling offered by the Board of Church Extension will save a congregation from many mistakes which can lead to heartache. Advice, growing out of many years of observation and experience, will prove to be helpful as a church considers such problems as these:

- Would it be wise for our church to relocate?
- What would be the advantages and disadvantages?
- In establishing a new congregation, how do you go about the selecting of a site?
- How does a church analyze its building requirements?
- What are the steps by which a church's dreams can be realized?
- How can a time schedule be developed?
- How shall money be raised?
- What is the financial capacity of a congregation and how do you determine this?
- How much money should a church borrow?
- What is the best time to raise money?
- Are temporary quarters harmful to the life of a congregation?
- Are definite building plans and perspective drawings necessary for fund raising?

These and other related problems will be dealt with by the able and consecrated men who serve the Disciples of Christ through their Board of Church Extension.

We were helped by

Architectural Aid

By HERMAN BERRY

ONE of the ways the Board of Church Extension assists churches in the planning and financing of their buildings and other properties and equipment is through the service of architectural counseling.

This counseling may consist of office consultations or field consultations. During 1955, 164 field architectural consultations were held with Christian churches throughout the brotherhood.

First Christian Church of Lafayette utilized the field service of the consulting architect. A nominal fee, out of which all travel and other expenses were paid, was charged for this service.

In preparation, a congregational committee composed of the minister, the cabinet, the trustees, and other key persons studied the needs and program of the church and the advisability of a building and remodeling project. Representatives of the church then conferred with the consulting architect at his Indianapolis

FUND RAISING—At left, Rolland H. Sheafor, secretary and treasurer of the Board of Church Extension, standing at right in photo, counsels with leaders of the Lafayette church prior to their third fund raising campaign. Staff representatives of the Board spent time with the church, actively conducting the most intensive phase of the campaign and also helping the church develop its own program of canvassing by training local leaders.

ARCHITECTURAL SERVICES—At left, a consultation on architectural planning is held by Charles J. Betts, seated at right in photo. Seated also is Herman J. Berry. Standing, left to right, are Walter Scholer, Jr., Lafayette architect, and Mr. Peace. Mr. Betts served as the consulting architect.

office. The architect studied this preliminary information and arranged to visit Lafayette.

The consulting architect, Charles J. Betts, and his assistant, E. Roger Frey, spent a full day at the church. During the morning they inspected the present building and looked over the new site which was next to the present structure. The new site contained an old apartment building.

The proposed plan was to tear down this building, erect a new sanctuary on the site, and remodel the present structure into an educational and recreational unit. Measurements were made of the present building, as well as of the area and elevation of the new site.

Architects Held Meeting

At noon the architects met with the minister and a committee of key leaders of the church for an informal luncheon meeting. The entire project was discussed at that time. During the afternoon the architects studied the problems and prepared preliminary sketches for use in presenting the solution.

During the evening session, the architects presented sketches and a preliminary solution for discussion and study. All phases of the proposed building and remodeling program were thoroughly discussed. Colored slides of new church interiors and general church arrangements were shown and discussed.

Present at the meeting were the minister, members of the official board and other interested leaders. All present were favorably impressed by the study and proposals made by the architects and with the sincerity and interest shown in their work.

Upon returning to their Indianapolis offices, the architects prepared drawings of the proposed solution, to the scale of 1/16 inch to one foot. These included the proposed new structure and the remodeling of the present building. Copies of the drawings, a suggested outline specification, and an approximate cost estimate were sent to Lafayette.

Visited Church Again

After the Lafayette church officials thoroughly studied the architects' proposals and organized a building committee, Mr. Betts again visited the church and met with the building committee. At this meeting all developments were discussed, and the architect's advice was secured on various other matters which had arisen. The only additional expense to the church for this return visit was the cost of travel.

Mr. Betts continued to confer with the church building committee and the acting architect during preparation of the construction drawings and during the construction period. Acting architects for the construction of the new sanctuary were the associated architects, Miller and Vrydagh of Terre Haute, Indiana, and Walter Scholer and Associates of Lafayette.

Followed Basic Plans

In constructing the new building, the congregation followed closely the basic floor plan, the tower arrangement and some general features as proposed by architects of the Board of Church Extension. However, the over-all design of the building was changed by the acting architects. The old building has not been remodeled yet, but this project will be started as soon as adequate finances are available.

We were helped by

Trust Funds

By DEAN V. C. FREEMAN

FROM the time that the Board of Church Extension first established its passbook savings plan, members of First Christian Church of Lafayette believed that this investment program would be a wonderful way for our members to build up a building fund. We began, as soon as possible, to deposit in the trust fund all money that we could accumulate for a new sanctuary.

A part of our reason for developing so real and so deep an interest in the Church Extension savings plan can be attributed to our hope that money which we placed in this fund would be helpful to other churches as they needed funds to erect new buildings. We were happy to have this opportunity to aid other members of our brotherhood in adding to their present church facilities or in constructing new buildings.

Balances Grew

Year by year our balances in the trust fund of the Board of Church Extension became significantly larger—our earned interest a bigger factor in the total accumulated balance. These larger balances gave stature to our plans and substance to our dreams. We recorded the facts about the growth of the trust fund balances in our weekly church bulletins. We talked about our deposits in the fund and we called attention to special gifts that were being made in memory of or in honor of members of the congregation. We urged that bequests be made to the building fund as plans were being worked out for the handling of the personal estates of our members.

This work increased our own courage in the belief that we would be able to develop a large enough

LOAN SERVICES—Trustees of the Lafayette church, responsible for signing the note of indebtedness to the Board of Church Extension for a substantial loan, are, left to right, Paul B. Curtis, Dean V. C. Freeman, and W. G. Thomas. The church took a loan of $160,000 from the Board.

fund of money to build a new sanctuary and to remodel the existing building facilities for underwriting a better program of Christian education. As we continued with these efforts, we came to believe that we were part of a two-fold plan; we were actually helping others while we were saving for our own church-building program.

As we came to the time of decision for the Lafayette church building plans, we thought that the money we had in the trust fund of the Board of Church Extension would give strength to our request for additional funds needed to complete the fine new sanctuary we anticipated. This proved to be a most important point as we negotiated with various financial groups in an effort to find out how best to undertake our total program of financing the new sanctuary.

Discussed Matters

When we discussed these matters with the staff of the Board of Church Extension, we found that we had in fact established a line of credit, a foundation for our request to the Board for additional funds. These new funds from other Christian churches, and from members of our own congregations across the country, when added to our own invested funds, provided the necessary amount of money to construct the new Lafayette sanctuary.

We have found that religion and business, when they can work together in the way that we have mentioned here, can make many things possible that seem too big for a single congregation to undertake. We are prayerfully grateful and deeply appreciative of the way in which our help to other churches has enabled them to move ahead, and we are happy that the trust funds enabled us to go ahead with our church building program at a much earlier date than would have otherwise been possible.

Now we have our splendid new sanctuary completed even to air conditioning, and we are moving ahead with plans for the remodeling of the old structure so that it will provide adequate facilities and proper encouragement for Christian education.

TRUST FUNDS — C. R. Painter, Lafayette building fund treasurer, checks the passbook, issued by the Board of Church Extension to show his church's savings deposits. Members of the congregation made regular deposits and thus had a substantial sum of money available when plans for the new sanctuary were completed and fund raising was begun.

We were helped by

Fund Raising

By DR. T. W. PERRY and W. G. THOMAS

THE success or failure of a proposed church building campaign is measured, to a great extent, by the amount of money actually raised and pledged by such an effort. Although many new and valuable contacts are made during such a campaign, *money* and not contacts is required to place the mortar and stone of a new building.

In the average congregation one will rarely find a lay person capable of directing a successful fund-raising campaign.

The Board of Church Extension of Disciples of Christ, however, has staff members who are professionally trained in directing such campaigns and whose services are available, as time permits, at a cost that is nominal in comparison to the fee charged by professional fund-raising groups.

Services of Representative

In addition to being present and actually conducting the most intensive phase of a fund-raising campaign, usually a staff representative of the Board spends time in advance in laying the groundwork for the campaign, in making personal calls on larger contributors, in instructing the local canvassers, and in determining the goal.

Over a period of several years, the Lafayette church accumulated funds for "the church of the future." The gifts were in the form of me-

GENERAL COUNSELING—Dr. Pearcy, standing, meets with leaders of the Lafayette church to hold a general counseling session.

morials, government bonds and building fund gifts. The aggregate amounted to $36,203.16.

We conducted three fund-raising campaigns under the supervision and guidance of the Board of Church Extension staff.

The total goals of these campaigns amounted to $287,500 and the total pledges received were $217,112.45. The pledges which were secured and the subsequent weekly payments on them enabled us to finance construction of the sanctuary with added interim local bank loans, backed by the Board of Church Extension. The final first mortgage loan, in the amount of $160,000, was supplied by the Board of Church Extension.

We canvassed other sources of financing, including three banks, three insurance companies and two loan agencies, but we found the Board of Church Extension to be the most satisfactory means of financing our building project.

We were helped by

Loan Services

By DONALD R. SMITH

THE Lafayette church took advantage of many loan services offered by the Board of Church Extension. Even though construction money is often available through the Board, we were able to borrow during construction from local banks. Our bankers relied heavily upon the advice of Church Extension as to the amount of a loan which would be reasonable, the total amount that should be spent on the building project, and loan repayment capabilities.

The Board of Church Extension staff corresponded directly with local banks on these matters and committed itself to loan to the Lafayette church sufficient funds to pay off the construction loans upon completion of the building project. This commitment was the only security required for our local borrowing.

Planned to Borrow $200,000

At the time we began negotiating for our long-term financing we planned to borrow $200,000. Because of the size of the loan, considerable effort was made to borrow from lending institutions other than the Board. Even though Church Extension has loaned out almost twenty-three million dollars since 1934—and during 1955, loans totaling almost three million dollars were closed—the Board prefers to make smaller loans and thus serve more churches. Several life insurance companies were contacted and some encouragement was received from them, but none of these companies was willing to make the loan.

Other church-lending institutions and brokers were contacted, and it appeared that in order to raise the money it might be necessary for the Lafayette church to issue bonds to be secured by a first mortgage on our property. The red tape involved in working out details of such bonds and in complying with requirements of the various brokers or lending institutions was never ending.

In cases where the interest rate compared favorably with Church Extension's rate, broker's fees and expenses were so high that the cost of obtaining necessary funds seemed quite excessive. Even the insurance companies wanted to negotiate only through brokers, and it was impossible to determine just what expenses might be involved. The problem of arranging adequate financing was serious and quite discouraging.

All through these negotiations the Lafayette church worked closely with the Board of Church Extension and kept the staff advised as to what was happening. Their experience and recommendations were valuable in our dealings with other lending institutions.

Board Loans $160,000

Finally, the Lafayette church borrowed $160,000 from the Board of Church Extension with a first mortgage on our property as security. Dealings with the Board were simple, and the loan was completed and the money received with no extended negotiations necessary. Neither were there any brokerage fees or hidden expenses to be paid.

At present, the Lafayette church is making monthly payments of $1,600 to the Board on principal and interest of the indebtedness. The loan will be paid in full in ten years or less. We are happy that the interest paid for the use of this money will help other churches of Disciples in their building programs.

Mr. Cowling

Let's Consider Our Spending

The Christian's "Constant Purpose Will Be to Spend Where It Will Do the Most to Promote the Welfare of Mankind."

By ELLIS COWLING*

WHEN we talk about Christian stewardship, most of us imply that it is concerned solely with giving. We seem to forget that whenever the word *steward* is used in the Bible it designates a man with authority over the possessions of another, to whom he is fully responsible. The *steward* never *gave* to his master; he was an overseer who administered the master's property in the master's interest.

If we think of ourselves as being stewards of God in the biblical sense, we accept the idea that responsibility for what we do with our money goes far beyond questions concerning amounts and percentages set aside for "Christian causes." It involves our total use of money, including what we spend on ourselves and our families. It keeps alive the question, Am I spending acceptably to Him?

Such a question raises issues about the standard of living we have a right to enjoy as his servants; about what we are expected to provide for our families; about the meaning of the words found in *I Timothy 5:8* for people living in our time, "If any provide not for his own, and especially for his own house, he has denied the faith, and is worse than an infidel."

Issues Must Be Explored

These issues will be explored by the good steward until he has found an answer that he believes is consistent with his responsibility as a Christian. But even while making such an exploration, he probably will have to spend in order to provide for life's necessities. He will be going into the market place with money in his hand, purchasing things that he believes are right for him.

It is not enough, however, to make righteous decisions about what should be bought. Once we start spending money, we enter into a relationship that causes men to seek the favor of our patronage. They do it because spenders' dollars are the life blood of business, necessary for the survival of any business enterprise.

The grocery store must have its patrons, the filling station its clientele, the corporation manufacturing automobiles its customers. Whenever we spend, we help decide who shall prosper, who shall fail. We help determine what moral principles will characterize the business enterprises of tomorrow.

There are some who ask for our patronage who aren't much concerned about how they make money, so long as they make it. There are those who will evade laws and regulations whenever possible, in the interests of making long profits. If necessary they will flout Pure Food laws, evade the scrutiny of public inspectors, bribe public officials and corrupt office holders to secure patronage.

There are others who act within the law but whose practical philosophy is "let the buyer beware." Let him beware of the fine print in the contract he signs; let him beware of hidden flaws and concealed weaknesses in the products he buys; let him beware of promises to make delivery or render service by a given date; let him beware of advertising claims and the unprinted promises made by salespeople.

Some who ask for our patronage regard labor as a commodity to be purchased in the cheapest market. Some discriminate against employees of certain races and national origins.

Ways of Seeking Business

Some seek our business by beaming into our homes stories of bloodshed and violence—introduced, interrupted, and concluded with glowing statements about the products they sell. Some send out salesmen with standing orders to provide *any* kind of entertainment necessary to secure signatures to sizeable orders.

Some are intensely selfish men who are avowedly in business to get all they can for themselves and who intend to keep it after they get it.

Others are not so. They respect the laws of the land; they believe that no transaction is *good* unless it is beneficial both to the buyer and the seller. Some want the facts known about their product, even the facts about weaknesses and shortcomings. There are contractors who try desperately to complete work when promised and workmen who begin and end a job when they say they will. There are advertisers who sponsor programs on radio and television that are good to see and to hear.

Responsible Employers

There are employers with a keen sense of responsibility toward those who work for them; who look on employees as fellow human beings with whom they have common aspirations and problems and emotions. They remember the words of St. Paul, "God hath made of one blood all the nations of the earth," and hire and promote and fire accordingly. They provide protection against accident and occupational disease and strive to make the wage rates and the conditions of work as satisfactory as possible.

There are devout men in business—honest, upright men, men with a keen and vital concern about what

*Mr. Cowling is pastor of the United Church in Pompey, New York.

happens to people in their community; men who are generous with time and money. But they cannot remain in business without patrons, without customers. We hold their destiny in our hands when we decide who shall sell to us and who shall not.

It is vastly important that policies of uprightness and honesty and justice shall prevail in business. Business is vital to human welfare. Without men who produce for the market, without manufacturers and wholesalers and haulers, how would the hungry be fed, the naked clothed? How would homes be built and fuel be provided for our comfort? How would schools be maintained, churches be erected, hospitals be built without farming, mining, lumbering, transportation and retailing? Commerce and industry are essential elements in any kind of civilized society.

Steward as Spender

When the *steward* becomes a spender he will be mindful of these things and will spend accordingly. He will consciously try to promote the prosperity of men and corporations whose policies he can approve as a Christian. His constant purpose will be to spend where it will do the most to promote the welfare of mankind.

This may involve decisions that are at times difficult to make. Our choices will not usually be between the obviously bad and the completely good. Few human situations can ever be resolved into the simplicities of a choice between black and white. The firm with an excellent reputation for fair treatment for its employees may be the one using selling tactics that leave much to be desired; a proprietor may be both honest with his customers and fair with his help and yet be ruthless in his dealings with smaller competitors. The firm with an enlightened labor policy may not at all times offer the most dependable merchandise. Choice must be made where the issues are not as clear cut as we might wish.

Action Is Necessary

Another complication is our lack of knowledge. So much of what we buy comes to us from afar. Few of the things we purchase are produced close at hand. How then can we know enough about those whom we favor with our patronage to be at all sure that we are promoting righteousness? The answer is, of course, that we must often make decisions based on incomplete knowledge. But this does not free us from the responsibility of acting on what knowledge we do have. It should spur us to seek greater knowledge. We expect a doctor who is uncertain of his diagnosis to act on his partial knowledge; and we expect him to find the sure answer if he can.

In most cases we do have partial knowledge. We know the character of the retailer on the corner, we meet the representatives of large corporations who operate local sales and service agencies. We know what practices characterize their business relationships; we are aware of their reputation in the community. We have the experience of neighbors and friends to guide us.

We can begin our stewardship in spending by promoting the survival, in the local business community, of men and institutions whose standards of conduct we can approve. If we boycott a man because we do not like his practice, we can register the reasons for withholding our patronage, thus giving him a chance to mend his ways if they need mending.

When it comes to buying products which are sold to us by large corporations, we have a considerable body of knowledge available to us simply because large institutions are much in the public eye. Their names make news. A labor difficulty in one of their plants, a racial conflict among their employees, a change in top personnel, a modification of their price policies, even the launching of a new sales promotion campaign is likely to be reported in the daily press or come to our ears via the newscast. Such knowledge is pertinent to our decisions in the market place and helpful in the stewardship of spending.

Things imported present still another problem. Our purchases of merchandise from distant places is often vital to the economy of the exporting area. But the hands through which they pass are so many and so remote that we are often completely in the dark about them.

Our lives are bound up with oil from the Middle East, tin from Bolivia, iron ore from Canada, nitrates from Chile, coffee from Brazil and Central America, tea from the Far East. Our purchases of these things and products made from them keep men in business and provide ways of making a living for people whose existence we take completely for granted but about whom we know all too little.

Knowledge Needed

We know little about them but they are important to us and we are important to them. The more dependent we become on trade with other countries for products vital to our well-being, the more selfish reasons we have for knowing the kind of men who prosper when we buy imports. Great issues may hang in the balance, issues which we in our present ignorance are blindly helping decide. We need knowledge to guide us in the stewardship of spending.

When we start searching for it, we will make greatest progress if we do it in cooperation with other concerned Christians. This may mean new tasks for those in charge of departments of stewardship and of social welfare. There will be a demand for *guidebooks to Christian spending* giving information that we are not able to secure working alone. There will be a demand for an interpretative literature exploring the moral and spiritual implications of Christian stewardship in spending.

Perhaps missionaries will be asked to be our eyes and ears in distant places and tell us how to spend to promote good will and good ethical practices when we purchase imported merchandise. Certainly the existing agencies of the church should be called on to give every help possible to the earnest Christian who wants to be a good steward in the market place.

Here, as in all aspects of stewardship, the old words have meaning: "Study to show thyself approved unto God." There is no other way by which we can learn to handle our money in such a fashion that before God "we need not be ashamed."

—Photo by Elicson

"The Spanish population in the Southwest has grown to 3,000,000, and for these people Disciples have only nine churches and three preaching points." Above is Jesse Sanchez, wearing glasses, with some boys at Mexican Christian Institute.

Disciples And America's Minorities

A Report to the Churches On Their Ministry to Five Of the Racial and Language Groups in the Population—One of a Series of Articles On "Mission Field: U. S. A."

By FRED W. MICHEL*

As Disciples of Christ we are justly proud of the mission churches we have established among the minority groups in America. We are also proud of the churches and the programs that have been established by the minority groups themselves. But we are not doing nearly enough during this critical period in the social and religious development of America. To the dismay of many in the church, secular organizations often outdistance the church in the promotion and practice of Christian principles.

Disciples of Christ and Negro Americans

Negroes in America are at a turning point. The church has the opportunity to be a formative force in the creation of the new relationship between the races, or it can fail to fulfill its prophetic obligation, thus permitting a new social pattern to emerge without its guiding influence and in which it will have little prominence.

A practical course of action for the church might stress the following points: (1) fearless preaching and practicing of the unqualified brotherhood of all men; (2) aiding needy Negro congregations; (3) supporting the agencies which are assisting the Negro churches and training Negro ministers and leaders; and (4) opening the church doors—evangelizing the entire parish without regard for racial barriers. This can be done. In 1955 eighty-six churches of Disciples of Christ reported Negro members.

The stewardship of Negro Disciples is about equal to that in white churches when viewed in the light of income. (Negro per capita income is approximately one-half of the national per capita income.) Sixty-nine per cent of Negro churches support Unified Promotion.

Of the 525 Negro ministers, only 177 have an education above the junior high school level. It is imperative that these churches have better trained ministers. As Disciples of Christ, we ought not to waste time in making this training available.

Disciples of Christ and Indian Americans

It is embarrassing for us to review the effort we have made on behalf of the Indians. Disciples have one home for Indian children and one church. When we add a small annual financial gift to the Indian program of the Division of Home Missions of the National Council of Churches, we have the picture of our program for the Indians—400,000 of them.

Any new program of evangelism or service directed toward the Indian must be planned in the light of the new and drastically changing Indian situation. It is

*Mr. Michel is a national director in the department of church development and evangelism of The United Christian Missionary Society.

possibly too late to think of more work on the reservation.

The government has launched upon an Indian program based upon a new philosophy. The "termination program" and the "voluntary relocation program" may soon make the reservation a thing of the past. Indians are moving to the cities by the thousands. Ten thousand now live in Los Angeles and 200 more come each month. There are 7,000 in Chicago, 8,000 in Minneapolis-Saint Paul and 2,000 in Rapid City, South Dakota.

According to the Division of Home Missions of the National Council, the implications for the church are these: (1) Giving must be increased to care for changed and expanded programs; (2) Town and country churches near reservations must have a revitalized and practical community approach to the problem; (3) City churches can give pastoral care to Indian families in the area, appoint a committee of women to work as friends with Indian mothers, and cooperate with local councils of churches to meet Indian needs; (4) Church members should be made aware of Indian problems, especially in regard to legislation; and (5) The church should do all it can to further the education of Indians.

Disciples of Christ and Mexican Americans

There is no immigration quota on the number of Mexicans that can enter the United States. The Spanish population in the Southwest has grown to 3,000,000, and for these people Disciples have only nine churches and three preaching points.

The Spanish Americans constitute a great mission field and the churches we have are doing a fine work. Last year, with a membership of 787, the churches won 129 new members and had a net membership gain of 12.4 per cent. They were more than 50 per cent self-supporting and their missionary giving was 9.3 per cent of their total giving.

It is an unchristian mistake, however, for us to assume that the building, staffing and maintaining of mission churches is the extent of our responsibility. Many Spanish Americans are already members in our English-speaking churches, and if all of our churches would extend their evangelistic programs so as to include the Spanish Americans, the need for mission churches would not be so acute.

Churches in or near large groups of Spanish-speaking people should consider the calling of a Spanish-speaking associate minister for the purpose of serving the Spanish community. A bilingual program can now be found in several of our churches.

The United Christian Missionary Society of Disciples of Christ is trying to expand the work among the Mexicans, but the financial resources are totally inadequate. The Robstown, Texas, church, with a full weekday program and with Sunday crowds of more than one hundred persons per service, meets in a small, frame, one-room building!

Disciples of Christ and Puerto Ricans

Although the Puerto Ricans have been American citizens for many years, it has only been in the most recent years that we have seen any great number in the United States. The migration has been startling—from a continental Puerto Rican population of 45,000 in 1930 to 750,000 in 1955. Because the educational and medical services are more numerous here and the per capita income four times as much as on the island, Puerto Ricans will probably continue to come.

Disciples of Christ have nine Puerto Rican churches and three missions in the United States. All of them, except the one in Tampa, Florida, were established by the Puerto Ricans themselves. Only during the past two years has the United Society been able to give any financial assistance. Most of the churches are meeting in rented store-front type buildings and are in desperate need.

Many of our English-speaking churches have Puerto Ricans living within their parishes. If these churches would aggressively evangelize the newcomers, they would find them valuable additions to their congregations.

Disciples of Christ and Peoples of Oriental and South Pacific Parentage

This group of Americans falls into three major divisions: the Japanese, the Chinese and the Filipino. Although we have sent missionaries to the homelands of each of these peoples, we have shown very little concern for them when they have lived in the same town.

In Los Angeles there is a Filipino Christian Church, established and for the most part financed by the Filipinos themselves. It is now a proud, self-supporting, hard-working congregation.

In Los Angeles we also have a Japanese church, a bilingual congregation housed in a beautiful but outgrown building. The two ministers, Kojiro and David Unoura, serve both first and second generation Japanese. The church was established with brotherhood help and the United Society continues to give maintenance support.

For the Chinese we do not have a single church.

For all the Chinese, Japanese and Filipinos in this country, Disciples have a total of three churches!

We can be grateful that these churches are not our only evidence of Christian concern. In a survey made by the department of social welfare of the United Society, eighty-five churches reported Japanese members and fifty-three reported Chinese members. Many more of our churches have the opportunity to serve, to evangelize and to include our brothers from the East, if they will.

As we have examined the various racial and foreign language groups in the United States, we can see that there are problems peculiar to each, and there also are other problems common to all. It is evident that Disciples of Christ have not done enough and that we must become more creatively active.

It is time to discard the old-fashioned attitude of the superiority of white, English-speaking Americans. Christians especially should recognize the sinful nature of prejudice and the obligation of the church to serve and accept as brothers the members of every nation on earth.

Mr. Cartwright

A Southern pastor gives his views on

The Church, the World, and Race

By COLBERT S. CARTWRIGHT*

LET us consider two pictures. The first picture is entitled "The World." The scene is the University of Alabama at Tuscaloosa. Autherine Lucy, 26-year-old Negro secretary, attends her first classes after being admitted as a student in obedience to a Federal court order. Demonstrations by the students immediately begin in protest against this Negro's presence on the campus.

A few days later violence reaches a peak when university officials escorting the Negro co-ed are cursed and struck with eggs, rocks and mudballs. The board of trustees of the university quickly meets and, as a safety measure, bars its first Negro student from classes until further notice.

Tests Welcome

The second picture is entitled "The Church." The scene is the city of Atlanta, Georgia, on a pleasant Sunday morning. A student at Morehouse College, Atlanta, decides to carry out an experiment by testing the genuineness of the "Welcome, everybody" invitations posted in front of the city's fine churches. He is a student for the Christian ministry and colored.

The ushers in the first church he visits ask him if he has not made a mistake and tell him of a colored church where he will be welcome. When he replies that he wishes to worship in their church that morning, an usher opens his coat, displays a police deputy's badge and tells him to move on.

Seated in Front Row

At the second church the colored ministerial student enters, the usher says he will take him to the gallery for a seat. When the young man says he prefers to remain downstairs with the other worshipers, the usher escorts him to the very front row. There a pleasant and refined white lady and her young daughter smile a welcome.

At the end of the service the daughter remarks to him, "Wasn't that a fine sermon!" and the mother offers to introduce him to the minister who was greeting others at the front of the sanctuary. The minister is apparently quite natural and cordial in shaking hands and welcoming him.

But next day at the country club, discussion is excited, and the opinion generally held seems to be that Communists from outside the region have incited the student to this "communist" behavior.

These two pictures—the first of the world and the second of the church—remind us that the racial attitudes of church people are for the most part the same as the attitudes of the society in which Christians find themselves. The persons in the world who throw rotten eggs at a Negro girl have their counterpart in an usher who flashes his police deputy badge at a Negro attending a white congregation's worship service.

Should the church simply reflect the social attitudes of the community in which it finds itself?

Attitude of Early Church

Turning to the New Testament, one discovers that the early church considered the attitudes and the ways of the world to be the very antithesis to that for which it stood.

Paul, writing to the little minority of Christians swallowed up in the sprawling city of Rome, counseled his fellow Christians, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." *(Romans 12:2)*

Paul regarded the church as a body of persons who stood with God, as God's holy people on earth, against the ways of the world. He saw followers of Christ taking their firm stand with God against the prejudices and dehumanizing social customs of the day.

Said Paul to the church at Corinth, "Now we have received not the spirit of the world, but the spirit which is from God . . . " *(I Cor. 2:12)* Being a follower of Christ inevitably sets a person apart from the general run-of-the-community attitudes.

Earthly Colonies

The New Testament churches regarded themselves as earthly colonies of God's heavenly kingdom. Heaven was their home, their native land. For the time being they dwelt in a hostile country which was unsympathetic to their heavenly ideals and practices.

But within their colonies—the churches—they were free to put their ideals into practice immediately. Within their little compounds, surrounded by an unsympathetic society, they were free to practice the customs of their native land.

So the early church cut through the whole world's prejudices of race and culture within its own fellowship. Although the world made its fine distinctions between races and cultures and social levels, the church refused to do so.

In letter after letter—*Romans, Galatians, Colossians*—Paul reminds his churches that within the church

*Mr. Cartwright, a native of Tennessee, is pastor of Pulaski Heights Church, Little Rock, Arkansas.

the big distinctions of which the world makes much and deems important have no place. Typical are Paul's words to the church at Colossae, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." *(Col. 3:11)*

The message of the New Testament church to the church of our day is clear. In Christ's church there must be no distinctions made between white and Negro, crude and refined, educated and uneducated, healthy and unhealthy, but Christ is all, and in all. The church by its nature is blind to worldly distinctions.

Church Belongs to God

The church does not belong to the world but to God. This fact some time ago received dramatic utterance in the stumbling words of a native chieftain by the name of Jason on an island in the South Seas. He and his tribe—all Christians—had built a chapel commemorating the 1,600 Americans who fell in battle there.

As Jason presented the chapel to the American Army chaplain, he said, "We want tell you all people that we fella belong Solomon build this church because we want thank you. Now we give this church you. But this church no belong you and me. This church belong God!"

The tragedy of the church in the twentieth century is that it no longer thinks of itself as belonging absolutely and unquestioningly to God. The church has become infiltrated by the world in regard to racial attitudes.

Issues Are Complex

We are living at a time in which the ungodly forces of prejudice are violently let loose. The issues in regard to racial desegregation of the public schools are so complex and so filled with satanic emotions that it is difficult for the sincere southern Christian to know what should be done in his own community.

Issues are muddled in the world, but there can be no comparable confusion in regard to the proper action for our churches to take. Looking to the New Testament church we know without question that our churches should not reflect the prejudices of our communities. Our churches must be different.

Churches Face Test

The crisis in our southern communities inevitably thrusts a crisis upon our churches. Our churches are facing the test as to whether we shall simply be mirrors of our communities' prejudices or whether we shall regard ourselves as colonies of heaven expressing in our own fellowship something of that brotherhood which is like to that above.

There are many ways a church can set itself apart from its community's prejudices and racial animosity. No two churches need make the same approach. It is important to remember that there is no room in Christian charity for our judging one another.

Yet one thing is certain. Our churches will have missed their calling if they do not vitally witness to brotherhood among the races in their own fellowships as they confront the prejudices of their communities.

THE most important religious book of popular circulation which we have seen this season is *Faith, Reason, and Existence,* by John Hutchison. It is contemporary because it takes into consideration what the author calls the "Copernican revolution that has taken place in religious thought" during the past forty years. It is a philosophy because it deals comprehensively and rigorously with the special field of religion—man's ultimate concern. While no such book is easy reading, the clarity of the author's statements and the comprehensiveness of his treatment make it an admirable review of the main concerns in the field of religion at the present time. The material is so well outlined and indexed that this work should serve as a book of reference in the library of every thoughtful student of religion.

J. B. Phillips is one of the most popular of present-day writers on the Christian religion. In addition to writing books of general interest, he has translated all of the New Testament (except the book of Revelation) into modern English. In his little book on *New Testament Christianity* he tells of the impression made on him as a translator. He resolved to put, so far as possible, all preconceived notions of the Scriptures out of his mind and translate the simple Greek documents without prejudice. As he proceeded he said he felt the strange power of the personality of Christ emerging; and as he went on with the Acts and Epistles he sensed with peculiar vividness the spirit, enthusiasm, and courage of the early Christians. This New Testament Christianity was infused with a vital quality of faith, hope, love, and peace.

The little volume is a product of lectures he has given to satisfy what he calls "the hunger of all the churches for this spirit of New Testament Christianity." Disciples are likely to note the resemblance of this approach to that of the pioneer preacher, Thomas Campbell, who nearly 150 years ago pleaded for the vital life of the Christian religion as revealed in the New Testament.

RAY Freeman Jenny is one of America's leading preachers and pastors. Like all ministers he is dismayed by the ignorance of laymen in regard to the Bible. He is also dismayed by the quantity of material necessary to teach people a modern approach to the Scriptures. To meet this problem he has written introductory essays, of about 700 words each, on the books of the Bible. He calls it a *Bible Primer.* The simplicity of this work is its chief virtue. It is modern and scholarly in its approach. Dr. Jenny has spent a great deal of time and research in the preparation of this unique book, so deserving of wide usage.

A SERMON might well be defined as "focusing on some area of human experience and bringing to bear the resources of the Christian gospel for healing and redemption." This has been excellently done by J. Clyde Wheeler in a book of sermons, *Claim These Victories.* In these sermons Mr. Wheeler deals with

(*Continued on page* 41)

Miss L. Dee Warren, national director in the department of audio-visual services of The United Christian Missionary Society, took this picture of the staff of Mt. Beulah Christian Center as they met for an early morning devotional service.

AGAIN and again the words of the poem by Sam Walter Foss came to my mind as I visited Mt. Beulah Christian Center near Edwards, Mississippi, this year. "Let me live in a house by the side of the road . . ."

Perhaps it was the stately old mansion which first brought the poem to my mind. It has stood on this property since long before 1875 when churches of Disciples of Christ began to build Southern Christian Institute—now known as Mt. Beulah Christian Center. It overlooks a busy highway and is not exactly by the side of "the road."

But I can truly report that those who live at Mt. Beulah exemplify the second half of that sentence—

"And Be a Friend to Man"

STORY and PHOTOS by L. DEE WARREN

CONTINUED

LEFT, Mrs. Orville Morain, secretary of Mt. Beulah Center and also a nurse, examined a baby in the Well Baby Clinic. BELOW, she took a complete layette to a new baby.

"And Be a Friend To Man" (Continued)

People! Men, women, youth—boys and girls—babies! These are important at Mt. Beulah.

Thirteen babies and their mothers were gathered for a special service the first morning I was there. This little boy (At Left) slept through it all, but his mother did not. The individual prayer for her baby, the card with his name inscribed and a tiny flower attached will be treasured memories and an inspiration for a better life.

Each mother had attended a weekly pre-natal health class at Mt. Beulah and had received a complete layette. I watched them in a remedial reading class that day, also. (How would you like to study while holding a lively baby on your lap?)

Many people shop for clothing for their families in the Nex-T-New Store where prices are set to match ability to pay. Church groups from many states keep the store supplied. As I looked on, boxes were opened with anticipation, staff members keeping in mind the children who were not in school because they lacked clothing, the babies wrapped only in rags.

Bookmobile Welcomed

Some boxes contained books for the mobile library. They were checked and stamped and made ready for distribution to rural schools. Wherever the bookmobile stops, it is welcomed by teacher and students. (Really, it is only the same old carryall which must be used for many purposes. When it carries books, it acquires a new dignity.)

Left, Mrs. B. L. Jacobs, seated at desk, helped a customer in the Nex-T-New Store find clothing which her family could use.

Right, the Mt. Beulah bus, driven by Mr. Roosevelt Smith, made a twenty-mile circle trip on Saturday morning to pick up thirty-five children for Bible classes. Then at noon the bus took them all back again to their homes.

Saturday morning I watched as Mr. Roosevelt Smith left the campus with the empty Mt. Beulah bus and returned later with thirty-five boys and girls.

In the meantime, two students from Tougaloo Southern Christian College had arrived to assist Miss Bobbie Jean Davis with Bible classes for the boys and girls. There were songs and Bible verses; then in three age-groups, more definite Bible study. Before leaving for the trip back home, the younger children enjoyed games and other activities out on the campus.

All through the winter and early spring this is a regular Saturday morning activity. Later the children will be busy in the fields helping to cultivate and harvest the crops.

Hopes for Work Program

With Tougaloo Southern Christian College only thirty miles away, Mt. Beulah hopes to be able to offer a work program to give financial aid to Disciples' students in the college.

". . . and be a friend to man." Living beside the road, yes. But also following along that road and into the byways to search out those in need of friendship and to offer a helping hand.

People *are* important at Mt. Beulah!

ABOVE, Miss Bobbie Jean Davis (rear) and Mrs. Paul Richardson unpacked clothing for a needy family from a box received from some church or C.W.F. BELOW, from another box they checked and stamped books for the library which serves rural schools.

BELOW, Paul Richardson (standing), director of the Center, welcomed the Conference of Christian Churches (Negro) of Mississippi to Mt. Beulah early in March.

Technical Assistance—A Missionary Idea

By ROBERT A. FANGMEIER*

AN idea, once it catches hold, may convert millions and alter civilizations. Christianity, democracy, nationalism and communism are among the revolutionary ideas that meet today in a struggle for the minds of men in Asia and Africa.

And what is most on the minds of these men? The answer is not hard to find. It is the terrible material poverty of their lives in a world of potential abundance. Men of good will may well ask what life-saving idea can meet this condition? The most exciting idea of the past decade is technical assistance, what former president Truman called a "war against poverty, ignorance and disease."

Part of Spiritual Ministry

While new on the political horizon, technical assistance is really an old idea. Helping people to help themselves was a Christian missionary tradition long before Mr. Truman announced the now famous fourth point of his 1949 inaugural address. As a part of their spiritual ministry, missionaries have labored long in the fields of literacy, agriculture, hygiene, and maternal and child care.

Henry Garland Bennet, the first administrator of the government's Point IV technical assistance program, was lavish in his praise of missionary endeavors. He said, "One thing I have observed everywhere, whether in the Congo, in Nigeria, in the Western Hemisphere, in Latin America, in the East—if the missionaries have been there you can tell.

"Point IV," Dr. Bennet told church leaders, "is a positive, democratic peace program going out all over the world, and in this program we solicit your earnest and heartfelt cooperation and your daily prayers—because this is not a political mission; it is not a military mission; it is the heart of America reaching out to the heart of the nations we seek to serve."

An Idea to Save Lives

Point IV was indeed a Christian missionary idea—an idea that could save millions of lives and perhaps a civilization by helping men everywhere to enjoy this age of abundance.

Dr. Bennet's admiration for Christian missionaries was manifested in many ways. He recruited them as workers and advisors in the government program. John H. Reisner and Luigi G. Ligutti, Protestant and Catholic representatives, respectively, served on the board of consultants to the Food, Agriculture and Resources Development Staff of the Technical Cooperation Administration—the agency administering the Point IV program. Protestant and Catholic leaders likewise gave the program strong support by their testimony in Congress. This cooperation between Christian citizens and their government was the beginning of a unique partnership.

As citizens, Christians continue to support the government program, but they also operate church technical assistance projects. This work parallels that of the United States, the British Commonwealth, and the United Nations. Russia, a late entry in the technical assistance field, may prove a strong competitor of the churches and nations of the democratic West in the years ahead.

What happens when this revolutionary idea reaches a typical village in India? This is the real test of its power to convert and change lives. The story of Mr. Prasad will illustrate what can happen when a technical assistance worker enters a village whose technical and farming skills have improved little in the past two thousand years.

As a representative of the interdenominational agency, India Village Service, Mr. Prasad, after a short time at the village of Hayatpur, was able to get the people to widen roads sufficiently so that oxcarts could have free passage. Sanitation ditches and street lamps also were among the improvements.

Followed Old Method

One rather well-to-do citizen told visiting missionaries how Mr. Prasad had converted him to modern farming methods. He said rather shamefacedly that the first year he had failed to follow the technical missionary's instructions to plant corn about fifteen inches apart. Instead he followed the old method of nine-inch spacing for fear that his crop would be too small.

"So," he said, "when my corn matured the stalks were very spindly and the ears were mere nubbins. But this man," the convert said, pointing to a friend, "obeyed instructions and he had an excellent crop." Now the villagers say that if Mr. Prasad told them merely to stand out in the sun and do nothing all day long they would obey him.

Missionaries of Disciples of Christ carry out a similar ministry to the people in India. One project in the area of Fosterpur and Kotah-Takhatpur got its start when the people of University Christian Church, Seattle, Washington, wanted to go the "second mile" in their missionary giving. They told The United Christian Missionary Society that the church would provide $10,000 a year for five years in a program of Christian technical assistance.

The result is seen in the work of Dr. and Mrs. Samuel Maqbul-Masih at Kotah-Takhatpur and Keith B. Salmonson at Fosterpur. The goal of University Church and these missionaries is to lift the level of life in

*Mr. Fangmeier is national director of Christian citizenship in the department of social welfare of The United Christian Missionary Society.

these areas with programs of literacy, health and agricultural development.

At the end of the first twenty-one months the Masihs could report that 439 "functional literates" had been trained—people who now could read simple books and keep accounts well enough so that merchants and landlords could no longer cheat them. In the field of agriculture, the introduction of a Japanese method of cultivation more than doubled the yield of many farm fields.

Church Cared

Because a church many thousands of miles away cared, there are fewer hungry people in Kotah-Takhatpur today. There are also a handful of men and women who have caught the vision of Christian love as manifested in the technical assistance ideal which teaches people to help themselves.

—Photo by Ruth Rice

Ways of solving public health problems in Indian villages are tested by the Star of Life program at Damoh. Here program workers assemble a junior septic tank. All the parts are made by a local potter and the entire tank costs about $1.00.

In another area of India at Damoh there is another version of the technical assistance idea. Disciples' medical missionary, Dr. Donald Rice, planned a program for backward people that was jointly sponsored by the United Society and World Neighbors, Inc. The latter non-sectarian organization gave substantial financial help as a part of its program of technical assistance to the less developed countries. First Christian Church, Houston, Texas, likewise gave major financial support to this project.

The work at Damoh is seen in the vision of Dr. Rice. This vision is something of a classic in its description of the vast and complex natures of the problems to be solved. You might think, Dr. Rice said, that elimination of hookworm was a health problem but actually it is solved by getting people to wear shoes. This requires a change in social custom and is related "to the economic areas because people have to be able to afford shoes."

Habits Must Be Changed

Use of latrines, a public health problem, would seem the best way to prevent water and soil pollution, Dr. Rice said, but again the habits of the ages must be changed. Even if people could afford latrines "we would still have the grave economic and social problems of what to do with the sweepers who earn their living by scavenging and who would be allowed to do no other work, even if they knew how."

Even religious conversion may cause social upheaval and have severe economic repercussions, Dr. Rice pointed out. Because of the intense feeling engendered over religious, cultural and political affairs in India today, many missionary observers claim that a demonstration of Christianity through technical assistance will be more acceptable in some areas than outright evangelism.

The overwhelming nature of the difficulties might seem to spell out a gloomy future for the people and the technical assistance missionaries of churches and governments. (Progress is painfully slow.) But the miracle of the technical assistance idea is in helping people to help themselves. Outsiders are needed to train teachers and to initiate ideas, methods and projects that the people themselves can continue.

Pioneer with Pilot Projects

In the beginning stages of this "war against poverty, ignorance and disease" even the initiating and teaching role in technical assistance is one of staggering proportions. The churches, although spending only modest sums, continue to pioneer with pilot projects that reflect Christian love from people simply because they are children of God. This witness serves to stir the conscience of our government in its own program and to increase financial contributions to the United Nations and private organizations doing technical assistance work.

Christians as citizens should understand that we are involved in a crisis that will not wait and that technical assistance needs friends. Hunger, poverty, ignorance, disease and nationalism each would be an earmark of crisis even if the Communists were not courting Asians and Africans. Technical assistance needs friends within the churches and in Washington, D. C., if it is to persist as the idea that will answer the life-shattering questions on the minds of men in the less developed areas of the world.

Disciples Join in the "War Against Poverty, Ignorance and Disease"

WATCH the barefoot country woman as she rides her basket-laden burro through the red Paraguayan dust. She enters the capital city of Asunción and sets up her sidewalk market of oranges and mandioca at the very doors of a palatial home.

Stand beside a Protestant missionary as he tries to reason with small boys who are breaking the water fountain on mission property. The young fanatics shout that they are doing this to qualify for their first communion in the state church.

Sidestep the cows that roam the downtown streets of Asunción. They are turned loose nightly to forage for edible garbage.

Puzzle over the statement of an upper-class Paraguayan that any kind of work done with the hands is undignified and degrading.

Join a group of children, clad in their white *guardapolvos* (school smocks) as they turn homeward each day after three hours of schooling under a thirteen-year-old, untrained teacher.

Hear a United States government representative describe Paraguay as "a lonely island in the interior of the South American continent."

Visit a U. S. Point IV demonstration project, a Protestant school or church, a mission hospital or social center and observe that a small number of North Americans are committed to helping the Paraguayans meet their needs.

Speak a word in faltering Spanish to the market woman, the school child and the wealthy businessman. Then feel the warmth of Paraguayan response to any friendly overture and know that these people welcome fellowship with North Americans.

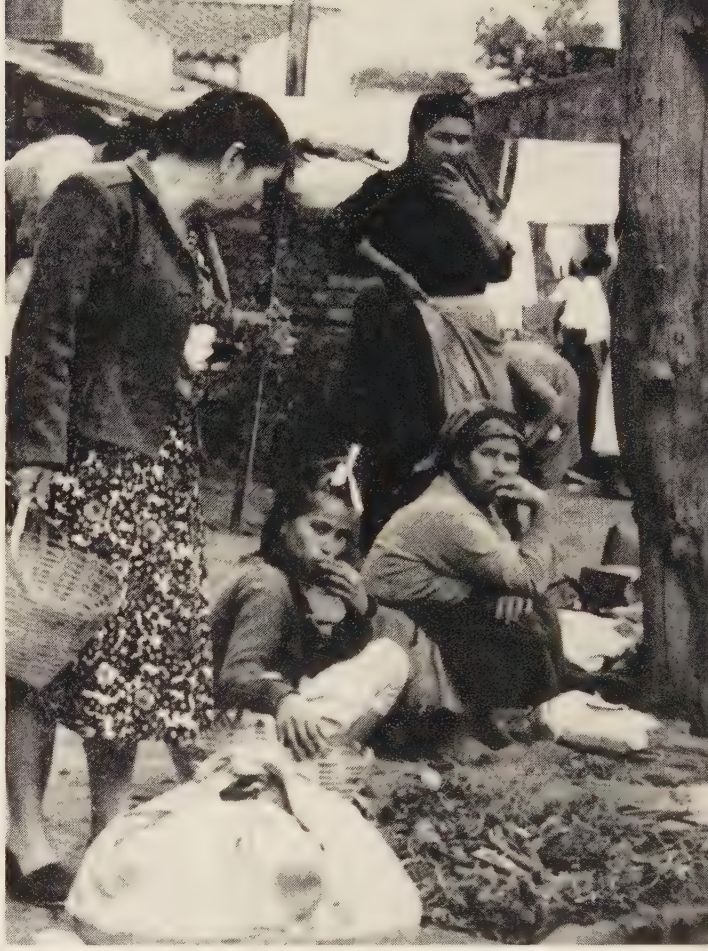
* * * * *

The group of thirty North American Disciples of Christ who toured South America in April this year made observations such as these and concluded that the physical and cultural backwardness of Paraguay has to be seen to be believed. They were told by James Babcock, U. S. director of the Operations Mission in Paraguay, "I have lived in more than twenty countries and have never seen a need such as I find in Paraguay."

He went on to explain that Paraguay is one of the most isolated countries in the world. In this respect it is ranked by U. S. Point IV people as being on a level with Nepal and Afghanistan.

A map in the U. S. Operations Mission office in Asunción reveals that railroads and improved roads in neighboring Brazil, Bolivia and Argentina generally come to a stop at the Paraguayan border. Although Asunción can be reached by several airlines, the strongest ties with the outside world continue to be the Paraguay and Paraná rivers. Both cargo and passengers are transported between Paraguay and other countries by river boat—a journey of three days and three nights downstream to Buenos Aires and a return trip of four days and four nights upstream. Paraguay has no seaport.

Within the country ninety per cent of the transportation of goods is by tedious oxcart, with the remaining



Country women display fruit and vegetables in a street market

As seen by a North American Protestant . . .

Paraguay Needs

By LOU

ten per cent carried on peoples' heads, on burros or by the few available motored trucks. Intercity buses are old and rickety.

The Missions Tour group in April experienced something of the rural Paraguayan's transportation problem on a trip by chartered bus to the town of Coronel Oviedo. This conveyance was missing part of its windshield glass so that the rush of red dust through the bus was only partly checked by a piece of corrugated board. The passenger exit door, also minus glass, was secured with a rope which had to be untied and tied again each time the group left or boarded the bus. Gray-haired tour members arrived in Coronel Oviedo with flaming red heads, for no earth could be redder than that of Paraguay.

There is the beginning of a good paved highway which is expected eventually to link Brazil with Peru by way of Paraguay. But as yet, there are only 475 miles of improved roads in all of Paraguay. The other, dirt roads are closed to traffic during heavy rains. There are only about thirty pieces of road repair equipment in the entire country. Paraguay has 275 miles

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

—Photo by Louise Moseley

ed one block from a fine upper-class home in the city of Asunción.

lmost Everything

MOSELEY*

of railroad connecting Asunción with Argentine Railways at the border.

Small wonder that the isolated people of this land are out of touch with other peoples. The million and a half persons in Paraguay need almost everything for their physical, social and spiritual well-being. Their diet of beef, mandioca (a starchy vegetable) and yerba maté (an herb drink something like tea) is poorly balanced nutritionally. Because large numbers of children and adults walk shoeless through the refuse that is strewn in the streets, many people suffer from hookworm.

The state church fills the poor majority with fear and sometimes incites its more fanatical followers to acts of violence against Protestants. The well-to-do, educated minority is generally indifferent to religion, though men with political ambitions find it expedient to be at least nominally Catholic.

In this atmosphere of need, a handful of North Americans are at work, seeking to help Paraguay in various ways and for different purposes. They are the emissaries of the United States government and missionaries sent by North American Protestant churches.

Technical advisors serving under the U. S. Foreign Operations Mission are in this underdeveloped country to show the people how to help themselves by using their own human and natural resources. The Point IV program and U. S. Information Service assign their people to this work for the express purposes of making the United States more secure by creating good will and producing better customers for U. S. businessmen by strengthening Paraguayan buying power.

Protestant missionaries are in Paraguay for the primary purpose of winning people to Christ. They are accomplishing this gradually by rendering medical and social service, offering educational training and spiritual guidance. Protestant groups at work in Paraguay are Disciples of Christ (through The United Christian Missionary Society), Southern Baptists, Free Methodists and the Salvation Army.

U. S. government technical assistants are strengthening Paraguay through self-help projects in farm demonstration, cattle breeding, establishment of farm credit, crop improvement, vocational training, teacher training, health education, community sanitation and improved transportation. The Point IV program is a joint effort of the United States and Paraguay, initiated at the invitation of the Paraguayan government and with financial support drawn from both countries.

In addition to visiting Protestant missions, the Disciples' South American Tour group called at several Point IV centers in the Asunción area. They saw young men learning to be printers, auto mechanics, sheet metal workers, leather craftsmen and electrical repairmen at the Point IV vocational school.

Public Health Service

They were shown the ministry of health building which was constructed in 1943 by the U. S. government, and learned that prior to 1943 the country had no public health service. Administered by Paraguayan officials, the health ministry has seven U. S. medical technicians on its staff, operates a tuberculosis sanitarium and four health centers in the country. Point IV also installed the first modern water and sewage system in Asunción during the last decade.

The Missions Tour group was shown the new Point IV-operated San Lorenzo Rural Normal School. There young women are being trained for teaching in the public schools. Some of these teachers are in their teens, have had only elementary school studies, and until now, no special training for teaching. The Rural Normal School had just opened before the visit of the Missions Tour. The school's first class of student teachers sang the stirring song of one of the Paraguayan states for the Tour group.

There was also a visit to the demonstration farm where Point IV experts have artificially inseminated more than 14,000 head of Paraguayan cattle. Improvement of herds is important, the group was told, in this country where there is no grading or inspection of meat.

At the Cultural Institute, U. S. Information Service offers classes in English, photographic exhibits on aspects of North American culture, musical concerts, and

(*Continued on page* 32)

Right attitudes about money begin in the home as children learn from their experiences with

The Family Pocketbook

By WYNNE ARNHOLTER*

MONEY means different things to different people, and so it is used in a variety of ways. Because of deep-seated feelings of insecurity, one man may hoard each penny in a miserly way. Another man may be driven by other deep-seated urges to squander his money wantonly. There are underlying causes of such differences.

As with all behavior, these extreme uses of money are related to personality differences that reflect early childhood experiences and are patterned by the attitudes of others within the family circle.

When a small child steals money, one may look deeply for the symbolic meaning the child attaches to money. Children who feel rejected by their parents often symbolically take the affection they desire by stealing money from their parents.

The use of the money a child steals also has psychological meaning. Does he buy candy and sweets to appease an emotional hunger for love and affection? Does he try to buy friendships from playmates who do not accept him? Does he buy them gifts?

Children learn very early that money is an important commodity which is highly valued by parents and friends. Children gain attitudes about money from observing how their parents use money and the meanings they attach to it.

IT is important for even small children to participate in spending if they are to learn wise methods of using money. As in other learning, they learn best by doing.

Some parents load their children with "things"—too many toys or sweets—in the attempt to make up to them for the lack of affection or companionship. For example, a father who is away from home a great deal may bring home each week end a great number of toys and "gimmicks" for a child and then feel disappointed or resentful if the child ignores the gifts or quickly breaks up the toys. Such a parent may be angry because the child does not "appreciate" the toys.

It would be much better if the father would give the child the opportunity to participate in buying the toys. Then the child could learn realistically that there are some things he can buy and others he can't have. The child would then be learning that there are limits to spending money. Even more important, he could choose the toys he preferred and could have the pleasure of sharing with his father this important experience of spending money.

ALL children need some money of their own regularly, money which they can count on. They should not be handed money as a bribe for being "good" or for pleasing adults.

Families must decide on the basis of their individual incomes how much their children should be permitted to receive regularly. Each family must decide whether the child shall be expected to complete required tasks to earn an allowance on the basis of the individual family philosophy.

Among the problems which arise during a child's adolescence is that of money. Some of the stormiest differences of opinion arise over whether a child should pay money into the home when he first gets a job and earns a salary. Many teenagers feel that they should be permitted to spend their entire income on maintaining a car and resent making even a token payment to their parents for such an expensive item as board.

IF the child has had experience with spending and saving money since his earliest years, he is less likely to take a stand against the opinions of his parents when he reaches his teens. Because he has shared experiences of saving and spending money with his parents, there is less likelihood of differences.

Each child needs constant practice in spending and saving money. When all decisions are made by the parents with enforced spending or saving, the child is deprived of the opportunity to develop judgment. Too much or too little freedom in spending money can warp an individual's judgment and possibly alter his whole personality.

*Dr. Arnholter, a psychological consultant for the public schools in Indianapolis, Indiana, is a member of Downey Avenue Christian Church. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

"This Is My Church, Too!"

Filipino Disciples Enthusiastic About United Church

By LEONARD J. BRUMMETT*

DURING the depression years when it was necessary for American Disciples of Christ to decrease their missionary work in the Philippines, Pablo Bringas was the pastor of the Christian church in Bangued, Abra. A call came for him to go to Baguio to become pastor of the United Brethren church there. At that time, Baguio was a part of the United Brethren territory.

Pastor Bringas declined to go, choosing to stay during those hard times in Disciples' territory, although this decision meant that he would receive a lesser salary and that Mrs. Bringas would have to teach school in order to help support the family.

In the postwar period, our churches of Disciples of Christ in the Ilocano area joined with most of the major Protestant groups in forming the United Church of Christ in the Philippines.

Several months ago some of the leaders of our area were attending a meeting in Baguio. They visited the Baguio church, now one of the United Churches of Christ, a beautiful and inspiring structure serving well the summer capital of the Philippines. As they were leaving the church, the leaders from our area were asked to sign the guest book. When Pastor Bringas wrote his name, he added, "This is my church, too."

We missionaries who work with the United Church of Christ share this feeling with Pastor Bringas. When we visit the former United Brethren church in Baguio, or when we worship in the stately former Presbyterian church on the campus of Silliman University, or when we pray with the Manobo tribespeople in a former Congregational chapel in the mountains of Mindanao, we can say, "This is my church, too."

When the United Church sends Filipino missionaries to Indonesia or to Thailand, we of the Disciples' area do not ask, "Are they Presbyterians or Philippine Methodists?" We know them only as fellow members of "our church." We join in sending them and in supporting them.

Expression of Oneness

The United Church of Christ is a concrete and visible expression of our oneness in Christ. In uniting with this church, Disciples do not cease to follow Disciples' traditions. If anything we are even more proud of our heritage and of what we can contribute to the larger church of which we are now a part.

We who serve as Disciples' missionaries in the United Church of Christ in the Philippines consider it a rare opportunity to be a part of this great movement which fulfills so much of the aspirations of the founding fathers of Disciples of Christ.

*Mr. Brummett is a missionary in the Philippines with The United Christian Missionary Society.

—Photos by Ella Huff Kepple

Above, John Huegel, standing, teaches a class at the Mountain of Light conference. The new conference building is seen here.

Mexican Young People Go Forward

Annual Conference Held at Mountain of Light Center at Vacation Time

By ELLA HUFF KEPPLE*

THE Union of Christian Workers named John Huegel to lead the Mexican young people this year in their annual conference. He guided them wisely and affectionately, but they went forward under their own power.

The conference officers met with John to set the date for their assembly. We had always planned it in the dry season so that the conferees would be warm and comfortable. This year they chose mid-winter, which is vacation time, so that no one would have to miss the conference because of classes. The officers chose the courses and faculty as follows:

"This Is the Life," taught by John Huegel, pastor of the church in Los Nogales.

"This Is the Life in Relation to God," taught by Miss Ruth Leslie, director of the secondary school at Mountain of Light Center, Pabellon.

"This Is Life with Our Fellow Men," taught by Eufrasio Perez, a recent graduate of Union Seminary in Mexico City who is now working in Los Haro.

Miss Leila Callender was chosen to take charge of the sunset services. Reverendo David Juarez, Methodist, professor of Christian education in Union Seminary, was invited to present the message around the evening camp fire.

On the way to the conference, held at the Mountain of Light Center, some of the young people sang a sermon to the rest of the passengers on the bus, thinly disguising it in fun songs. Upon arrival they discovered that the person who was to have charge of singing could not be there, so one of their number took over efficiently.

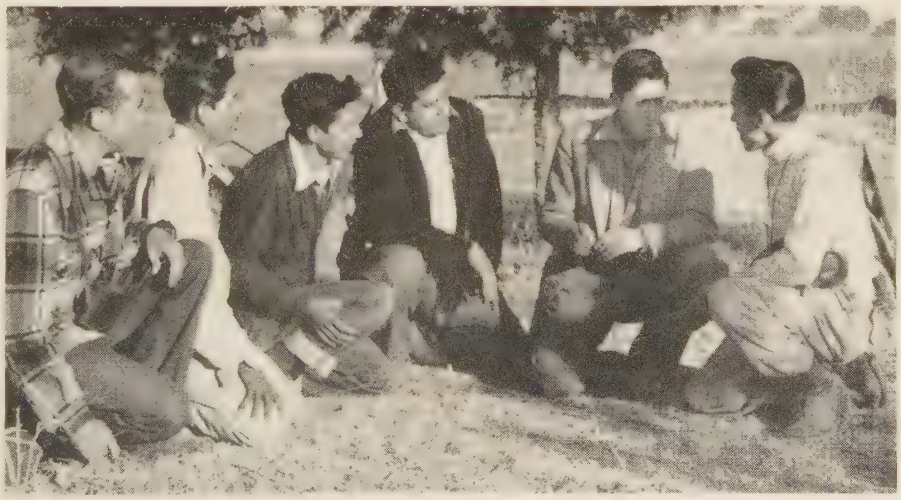
The group divided itself into five tribes bearing the names of Mexican Indians: Toltecs, Aztecs, Mayas, Nahuatlacas, and Zopotecs. Their greeting was the traditional English *How?*—seldom translated to the Spanish *Cómo?* These tribes took turns with camp chores such as dishwashing, K.P., sanitary police, and table setting and serving. They made it all fun.

Out of deference to winter weather, the customary tents were not used. The boys slept in the loft of the barn, and the girls slept in the chicken house and were scattered throughout the houses. The conference building, which was begun by the International Work Camp, had not yet been roofed due to a shortage of materials, but it was used as a site for the evening camp fire. Meals were eaten in the Center's dining room. The usual conference cook was not available, so two of the girls who had to buy medicine for sick mothers took over.

An innovation in the 1956 conference was a corn flakes box that was passed around the tables for the purpose of collecting money to bring two non-Christians to next year's conference.

All the conferees were deeply impressed by the witness of a non-Christian who attended this year and was converted. At the "Open Heart" service around the last camp fire he admitted that he had not wanted to attend, although his Protestant friends urged him and God had seemed to shove him into it. He said his friends had told him what it would be like, but he had not believed it possible. "It was just like they said . . . only more so," he admitted.

In the photo below are members of the youth council holding a morning meeting during the Mountain of Light conference. Mr. Huegel is at left. At his left is Sergio Garcia, president of the conference, a pre-seminary student from Aguascalientes.



*Mrs. Paul C. Kepple is a missionary in Mexico with The United Christian Missionary Society.

"Spokesmen for God"

Theme of International Convention Assembly at Des Moines to Be Presented Through Addresses, Pageantry, Song, and Fellowship

By RALPH C. NEILL*

THE 1956 International Convention Assembly of Disciples of Christ will move back nearer to the center of the communion's strength when 10,000 persons from the United States and Canada gather in Des Moines, Iowa, September 28 to October 3.

The convention theme, "Spokesmen for God," will fittingly lift up the 1956-57 emphasis of the brotherhood, the Year of the Ministry. This theme will be implemented through sermons from outstanding Disciples' ministers, through addresses on vital Christian themes brought by Disciples and other Protestant scholars, and through pageantry, song and Christian fellowship.

Because this is the Year of the Ministry, seminaries of Disciples of Christ and liberal arts schools are making a special effort to have as many students in attendance at Des Moines as possible. A feature of the Monday evening session, October 1, will be the appearance of a massed choir from eight Disciples' seminaries. Arthur W. Wake, professor of church music at the College of the Bible, Lexington, Kentucky, will be directing the seminary choir.

Each evening session will begin with a procession of individuals representing the various phases of Disciples' ministry. On Friday evening, state and provincial secretaries and presidents will be honored; on Saturday evening, elders, deacons, deaconesses and trustees; Sunday evening, ministers, associate ministers, ministers of education, ministers of music and missionaries; Monday evening, college and seminary presidents and deans and faculty members; Tuesday evening, clergymen of other religious bodies and other fraternal delegates; Wednesday evening, students from seminaries and colleges who are preparing for church vocations.

THREE outstanding brotherhood ministers will deliver sermons on the three divisions of the Year of the Ministry. On Monday afternoon, October 1, C. O. Hawley, executive secretary of Unified Promotion, will preach on the theme, "Recruit the Ministry." Tuesday afternoon, October 2, R. Frederick West, minister of First Christian Church, Chattanooga, Tennessee, will speak on "Educate the Ministry." On Wednesday afternoon, October 3, Wayne A. Greene, minister of First Christian Church, Salem, Oregon, will preach on "Sustain the Ministry."

This year's Bible lecturer, who will speak at the morning session on Saturday, Monday, Tuesday and Wednesday, will be Jack Finegan, minister of First Christian Church in Berkeley, California, and professor at the Pacific School of Religion there. He will speak on the general theme, "The Biblical Doctrine of the Word."

Other Disciples' speakers who will appear on the Des Moines Assembly program are Mrs. James D. Wyker, past-president of United Church Women and vice-president of the National Council of Churches. She will speak on the subject, "Servants of God Around the World," at the Sunday evening session, September 30.

Warner Muir, minister of University Christian Church in Des Moines, will speak Monday evening on the topic, "The Pulpit and the Pew."

James H. Tilsley, manager and field representative of the Colorado Christian Home, will speak on a benevolence theme Wednesday morning, October 3. Cleo W. Blackburn, president of Jarvis Christian College and director of Flanner House of Indianapolis, will speak on a social welfare theme on Wednesday afternoon. Mr. Blackburn is an ordained Disciples' minister and one of the nation's leading Negro educators.

LIN D. Cartwright, editor of *The Christian-Evangelist,* will bring a message on evangelism at the Saturday morning session. Mrs. Mae Yoho Ward, executive secretary of Latin American missions of The United Christian Missionary Society, will speak Monday morning on a world mission theme, and Loren E. Lair, Iowa state secretary, will speak Tuesday morning on "The Strategy in State Missions."

Riley B. Montgomery, president of The College of the Bible, Lexington, Kentucky, and president of the International Convention, will bring the keynote address at the opening session of the convention on Friday evening, September 28.

Outstanding guest speakers at Des Moines will include:

Roland H. Bainton, professor of church history at Yale Divinity School, who will speak on "The Universal Ministry of All Believers"; Harold E. Fey, editor of *The Christian Century* and former editor of WORLD CALL, who will speak on "The Ministry of Journalism"; and Herman N. Morse, general secretary of the Board of National Missions, Presbyterian Church in the U.S.A., who will speak on a home missions theme at the Tuesday morning session.

Eugene Carson Blake, president of the National Council of Churches, will address the Tuesday evening assembly on the topic, "Ecumenical Fellowship."

Eugene Nida, representative of the American Bible Society with special interest in foreign translations of the Bible, will speak Wednesday afternoon on the subject, "Interpreting the Bible to the World."

J. Leslie Colver, general secretary of the British Churches of Christ (Disciples) and president of the Annual Conference, will be the official representative of the British churches to the Des Moines Assembly. He will address the assembly on Sunday evening, September 30.

A SPECIAL feature of this year's convention will be ten simultaneous "Quest Breakfasts" on topics of our concerns as Christians. These discussion meetings will be held during the breakfast hour on Tuesday and Wednesday mornings.

In addition to the annual convention communion service, to be held on September 30, another spiritual highlight of the 1956 convention will be the impressive service of dedication to the ministry to be held at Central Christian Church early Sunday morning. The convention will close on Wednesday evening on a high note with a dramatic "Festival of Commitment" prepared by Frank E. Davison, program chairman.

The convention will be complete with opportunities to attend workshops, special luncheons and dinner meetings, and after-session organization meetings, and it will provide ample opportunity for Christian fellowship.

One reminder: Housing facilities in Des Moines will be limited. Disciples are reminded to complete their registration soon. Each local church has an ample supply of registration forms. The pre-registration fee is $3.00 a person. Registrations at Des Moines will be $3.50.

Three of the principal speakers at the Des Moines Assembly of the International Convention are shown here. Left to right are Mrs. James D. Wyker, past-president of United Church Women; C. O. Hawley, executive secretary of Unified Promotion; and Riley B. Montgomery, president of the College of the Bible, Lexington, Kentucky. Dr. Montgomery is keynote speaker.

*Mr. Neill is director of the department of public relations of the International Convention of Disciples of Christ.

Juan Perrot, Disciple from Paraguay, center, a fraternal delegate, speaks at the fiftieth anniversary observance in Buenos Aires, Argentina, held in April. At right in photo is Allin Sharp, missionary in Paraguay with The United Christian Missionary Society. Seated at left is Robert Lemmon, retiring missionary to Paraguay.

"Good things are happening—"

Anniversary in Argentina

By LOUISE MOSELEY*

GOOD things are happening in Argentina. Despite the continuing political unrest in that country, one could not help but feel a mounting enthusiasm in the churches when the fiftieth anniversary of Disciples of Christ was observed in Buenos Aires, April 26-29.

Throughout the observance, Argentine Disciples and the missionaries who work among them did not sidestep their problems. They recognized that the churches have grown slowly in the past half-century and noted in particular their lack of national leadership. Many government restrictions and barriers placed in their way by the state church have held back their progress as Protestants.

But since the September, 1955, revolution, for the first time in more than a decade the people have breathed comparatively free air, politically speaking. The Disciples held their *cincuentenario* (fiftieth anniversary) in an atmosphere in which people could again trust one another as friends. The anniversary observance seemed to provide the spark that was needed to start Disciples of Christ in Argentina on a forward movement.

The presence of thirty North American Disciples was an added stimulus to their Argentine brethren. They were members of the South American Missions Tour which visited Paraguay and Argentina in April under the sponsorship of The United Christian Missionary Society. Time and again during the anniversary observance the church people of Argentina declared, "Your visit means more to us than you will ever know!"

The 50th observance opened formally on April 26 in the Colegiales Christian Church of Buenos Aires. Prior to that, on the night of the twenty-fourth, in one of the Methodist churches of the city, Disciples presented Mrs. Rosa Page Welch of Chicago in a public concert as part of the anniversary program. Mrs. Welch accompanied the Missions Tour to Buenos Aires and won many friends for the churches with her singing and leadership of group songs.

On the official opening night, Mrs. Elena C. de Azzati presided as chairman of the *cincuentenario* committee. Four lay persons gave testimonials of their personal faith in Christ.

Miss Jorgelina Lozada, Disciples' pastor now serving part time with the Confederation of Evangelical Churches in Buenos Aires and part time with the Association of Christian Churches (Disciples), presided at the second evening session. Robert Lemmon, soon to retire after 39 years as a United Society missionary to Argentina and Paraguay, led the devotional meditation and recalled his early years as a missionary in Buenos Aires. On this evening, greetings were brought by representatives of other cooperating church bodies.

AN account of Disciples' work in other mission fields was given in the afternoon session, April 28, by Miss Myrle Ward, missionary to Jamaica. Angel Peiro, one promising young pastor who is now serving the Belgrano Church, spoke on Disciples' doctrine, warning that "the church which has no doctrine has nothing to teach."

T. J. Liggett, mission treasurer and faculty member at Union Seminary, spoke on Disciples' contribution to the ecumenical movement. "Disciples," he declared, "give proof that individual church members can have liberty of opinion and each church can be free, while at the same time taking part in the ecumenical movement."

A dramatic presentation of the story of Disciples' fifty years in Argentina was given in a pageant at the evening session, April 28. Written by Mrs. Magdalena Gimena Parrilla, former religious education director at the Colegiales Church, the pageant was staged effectively with an eight-foot cross raised before a red outline map of Argentina which was standing against a blue backdrop.

CONVENTION music won acclaim from the North American guests. Silvio A. Azzati, layman in the Colegiales Church, was organist and directed a choir composed of singers from the Buenos Aires Disciples' churches. The fiftieth anniversary hymn, sung by the congregation in each session, was written by Nicolas Martinez, pastor of the church at Resistencia.

Young people spoke in the afternoon program on Sunday, April 29. Norberto Sarli, seminary student now serving the mission preaching point at Tablada on the outskirts of Buenos Aires, told the convention that "young people are like a sheet of music that must be played to be worth anything." Youth must be used in the church, he went on to say, in order to be of value to the church.

Miss Luisa Unamuno, another student, called for a youth program in the church that "is not all fun," but one that will offer youth something solid to hold to.

The six Disciples' missionaries had a hand in the plans along with Argentine committee members and delegates to the *junta* (administrative board of Disciples' churches). The mission staff includes at present, the T. J. Liggetts, the George Smedleys and the Leonard Vaughns, all stationed in Buenos Aires.

THE most specific word relative to the next half-century was offered to the convention on Sunday afternoon by Feliciano Sarli, pastor of the Saavedra Church and president of the *junta*. "We have made many plans and had many dreams for our work in Argentina," Mr. Sarli explained. "We have not been able to accomplish all of these things that we wanted to do. At times, especially when working alone in Resistencia, 650 miles from the rest of the churches, I felt discouraged. But I still feel that this is the way for youth to dedicate their lives in the service of Christ."

Mr. Sarli went on to point out that now the churches are taking steps to increase their outreach. He supported this statement by calling attention to the new mission preaching point in Florida, a section of Buenos Aires, and to two new outposts in the Chaco in northern Argentina near Resistencia. "These," he averred, "are the first new projects to be undertaken as we enter our second half-century. We need the prayers of our brothers in North America as we move forward now in Argentina."

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

DR. Travis A. White's resignation as president of the college becomes effective July 15. He goes immediately to the presidency of Midwestern University at Wichita Falls, Texas. During Dr. White's three years as head of the college, the institution has almost doubled its enrollment to 700 students, has launched a two million dollar building program, and has received regional accreditation.

The first summer term opened June 5 and will close July 11. The second five-week term opens July 12 and will run through Aug. 17. A total of 45 courses are being offered during the summer. Dr. James M. Moudy, dean of instruction, is director of the summer session.

Samuel Edwin White, Miami, Fla., a freshman student the past school year, has made a gift of a seashell collection of the Phylum Mollusca, valued at more than two hundred dollars. The shells come from the beaches of Florida.

Dr. Chiles E. Sparks, director of the Polyester Fiber Research Division for DuPont at Wilmington, Del., was speaker for the dedication of the new science and mathematics building on June 3. The new structure was built and equipped at a cost of $280,000. Dedication of the building was part of the commencement day ceremonies.

Bethany College
Bethany, West Virginia

Wilber M. Brucker, Secretary of the Army, delivered the commencement address on June 3 when 70 seniors received degrees. Edgar Gordon Burton, president of Simpson-Sears Limited of Canada, and Joseph Irwin Miller, chairman of the board of the Cummins Engine Company of Indiana, received honorary degrees.

Members of the board of trustees met on June 1. The alumni association held its annual meeting on June 2, with John Costello of Charleroi, Pa., presiding. Campbell Allen Harlan of Detroit was speaker at the annual alumni banquet.

Corbin S. Cornell, instructor in English, has been awarded a grant by the Southern Fellowships Fund to pursue doctoral study next year at the University of Florida. The fund has been established by the Rockefeller Foundation for the advancement of teaching and scholarship in the South.

Richard H. Slavin will join the faculty in the department of economics and business administration this fall. At present he is instructor of economics at the Army Finance School, Fort Benjamin Harrison, Indianapolis, and also teaches in the Indianapolis Division of Indiana University. He is a former graduate of Bethany.

Butler University
Indianapolis, Indiana

The university is offering 163 courses in its undergraduate college during the current summer session. Students may obtain a maximum of nine semester credit hours during the session which ends Aug. 2. Night classes are included in the program, and an additional three credit hours may be obtained during the post-summer session, Aug. 6 to 24.

For persons unable to attend the full summer session, four special "short-term" courses, meeting for three weeks each, are being offered by the college of education. Each carries three semester credits.

The college of education is sponsoring five workshops for those interested in teacher education: Elementary Science in the Twentieth Century, June 18-22; Language Arts, June 25-29; Guidance, July 9-13; Special Education, July 16-20; and Audio-Visual Education, July 23-27. Each workshop offers two credit hours.

Chapman College
Orange, California

Dr. Virgil McPherson has resigned as administrative dean of the faculty but will continue as head of the area of Social Sciences and professor of Political Science and Psychology. Dr. McPherson, who has been associated with the college for the past eleven years, suffered a coronary occlusion last fall and this curtailment of responsibility is for health reasons.

William R. Holder has resigned as Northern California representative, also for reasons of health. J. Barbee Robertson, who for the past ten years has been the minister at First Christian Church, Alhambra, Calif., has joined the college as a member of the Church Relations staff.

The First National Bank of Orange was one of a number of donors of a cost-of-education scholarship for Chapman College. Tuition is $550 a year and additional cost-of-education totals $550. The bank presented a check for $600.

The College of the Bible
Lexington, Kentucky

The commencement address this year was made by Francis F. Drowota, minister of Woodmont Christian Church, Nashville, Tenn., a former student here.

Several types of ministers were represented in the 1956 graduating class. Twenty-eight students were graduated, and of this number 13 chose to enter local pastorates and seven accepted calls to work in religious education. Four will continue work for higher degrees, two will serve in missions, one accepted a call to an associate position, and one is engaged in church college administration.

President R. B. Montgomery has announced receipt of a gift of $100,000 for the seminary. The commitment which is toward The College of the Bible Centennial Development Program, was made anonymously by a member of the board of trustees.

Dr. William R. Baird, Jr., begins his responsibilities Aug. 1 as professor of New Testament. He comes to the college after four years in the seminary at Phillips University as associate professor of New Testament and Church History.

Dr. Baird succeeds Dr. Daniel C. Troxel who has retired.

Culver-Stockton College
Canton, Missouri

Dr. Fred Helsabeck assumed his responsibilities as president on July 1. He comes from Lynchburg College, Lynchburg, Va., where he has served since 1945.

Dr. L. E. Ziegler, retiring president, came to Culver-Stockton in 1950. Under his administration the financial status of the college has been stabilized and its future secured, the relationship with churches of Disciples of Christ has been strengthened, and the student enrollment increased.

The Nobel prize in the field of physics for 1955, was awarded to Polykarp Kusch of Columbia University, whose wife, Edith McRoberts Kusch, is a Culver-Stockton graduate of 1928. Both Dr. and Mrs. Kusch made the trip to Stockholm, Sweden, for the presentation of the award.

Drake University
Des Moines, Iowa

Commencement was held June 4 with Dr. Harold Fey, editor of the *Christian Century,* as guest speaker. Baccalaureate services were held June 3 in University Christian Church with Dr. Curtis Jones, minister of the Union Avenue Christian Church, St. Louis, Mo., bringing the message.

Drake University, Through 75 Years, a new history by Dr. Charles J. Ritchey, has gone on sale in the Alumni and Public Relations offices.

The summer session of 11 weeks began June 11. Visiting specialists during the summer include Thor Johnson, conductor of the Cincinnati Symphony Orchestra; Harold Benjamin, author of *The Sabertooth Curriculum* and other books; Evelyn Hoff, professor of organ and church music at Yankton College; and Lorrain Watters, director of music education for the Des Moines public schools. The Community College is taking classes to 15 communities this summer.

Two long-time faculty members retired this spring: Mrs. Genevieve Wheat Baal, head of the voice department, and Charles J. Ritchey, head of the history department. These, with 16 other faculty members who have served at Drake for 25 years or more, were honored at a tea at the home of President and Mrs. Harmon on June 3.

Drury School of Religion
Springfield, Missouri

Richard Dickinson, president of the Disciples Fellowship Ecclesia, visited the campus near the close of the spring semester.

Bethany College Holds Arts Festival

Bethany College, Bethany, W. Va., held its first Arts Festival May 11-13. Special music, drama programs and art exhibits were scheduled. Shown here is Prof. Lyle True, Art Dept. Chairman, instructing members of the adult art class. Left to right, Prof. True, Mrs. Grace Crim, housemother for Phi Mu Sorority; Mrs. James Martin; Miss Jones, housemother of Alpha Xi Delta; and Mrs. W. Webster, dean of women.

He spoke in chapel and appeared before various student groups, telling them of his experiences last summer in camp work in Japan under the World Council of Churches. Mr. Dickinson, who is a junior at Bethany College, is sponsored by The United Christian Missionary Society.

Students preparing for the ministry or other church vocations take an active part in the life of Drury College. The new student body president, two members of the student senate, the Homecoming Queen, and the president of the Religious Life Council, are students preparing for a church vocation.

Eureka College
Eureka, Illinois

Dr. Velmont M. Tye became registrar and director of guidance in February as Lloyd Emmert, registrar for the past two years, became dean of students. Both men teach in the Department of Psychology. Miss Betty Lou Arnold joined the faculty as director of physical education for women and director of an all-campus program of recreation.

Dr. Larry Gara received a summer grant from the Committee on Research of the American Philosophical Society. The grant is given to encourage Dr. Gara's research in Ohio, New York, New England, and parts of the Upper South on "The Legend of the Underground Railroad in American History."

One hundred thirty-five donors have contributed $2,500 to the Thomas Elbert Wiggins Memorial Scholarship Fund. Income from the fund is used toward a scholarship for a student from the Eureka High School.

Lynchburg College
Lynchburg, Virginia

Anne Queen, college secretary for the Friends Service Committee in the Southern Region, visited on campus to interview students interested in summer work camps.

Jay Calhoun, national director of ministerial services with the United Society, was visiting speaker for a two-day Life Work Recruit Conference of Disciples at the college. High school students from near-by communities were invited.

The seventh Institute on World Affairs was sponsored by the college, using the theme "The Problems of Africa and Their Implication for the United States." Outstanding leaders included Dr. Emory Ross, director of The Albert Schweitzer Fellowship; Donald Dumont, officer in charge of Southern African Affairs, Department of State, Washington, D. C.; Colonel Lansdell K. Christie, president of the Liberia Mining Company; Admiral George Wauchope, executive vice-president of the Farrell Lines, Inc.; and John George, executive director of the Institute of African-American Relations, Inc.

Midway Junior College
Midway, Kentucky

A gift of $5,000 to establish the James and Rachel McMillan Scholarship has been designated for the college in the will of Miss Daysie Proctor of Lexington, Ky.

The Midway Woman's Club sponsored a spring project of testing the hearing of the students of the college as well as those of Pinkerton High School and the public school. The State Department of Health furnished an audiometer and sent a technician who gave instruction in its use.

Northwest Christian College
Eugene, Oregon

Ground was broken May 5 for the new library building. About half of the necessary $277,000 is on hand and work will proceed as funds are available. The college will serve as its own contractor, with J. W. Pifer serving as construction foreman.

Student preview day was instituted this spring by the student body officers. Three hundred and twenty-seven young people and youth advisors spent almost two days on the campus. As a result, a considerable increase in freshman enrollment this fall is anticipated.

Robert Lane, a senior from First Christian Church, Yakima, Wash., won the Oregon Temperance Oration Contest conducted by the W.C.T.U. He is scheduled to compete in the national contest in September.

Dr. Ross J. Griffeth, president, with Mrs. Griffeth and Mr. and Mrs. W. T. Siefke, sailed from New York for Rotterdam on June 14 for a summer of travel and study in Europe and the Middle East.

Phillips University
Enid, Oklahoma

Dr. Harry F. Corbin, president of the University of Wichita, Kan., delivered the commencement address on May 30. The baccalaureate address was given by Dr. Ewart H. Wyle, pastor of Country Club Christian Church, Kansas City, Mo.

Honorary degrees were conferred upon Hallie G. Gantz, pastor of First Christian Church, Tulsa, Okla.; Joseph J. Van Boskirk, executive secretary of Chicago Disciples Union; Donald A. McGavran, missionary to India with the United Society; and Dr. Harry F. Corbin.

Dr. Harvey Clarke, head of the French department and the humanities dvision of the College of the Arts, has returned from a year's leave-of-absence in Belgium where he taught English in two university preparatory schools.

School of Religion
Butler University
Indianapolis, Indiana

The religious education department held its annual practicum, which is designed to give students in certain courses of the department practice teaching experience with children. The sessions were held this year in the Northwood Christian Church and the University Park Christian Church.

The School of Religion presented its choral groups in a concert, "One Thousand Years of Sacred Song." The groups consist of the seminary chapel choir, the seminary Motet singers, and two male quartets. During the evening, classic examples of sacred song from various periods during the past thousand years were presented. This was the second annual concert of the group.

Texas Christian University
Fort Worth, Texas

A graduating class of 352 received degrees at Commencement in June. There were 10 B.D. and 37 M.A. degrees granted. Thirty-seven received their degrees with honors.

For the seventh consecutive year the student newspaper, *The Skiff,* has been given an "All-American" rating, the top honor of the Associated Collegiate Press. The weekly was one of nine papers to receive the highest award among 45 competing in the same class. Dr. Warren K. Agee heads the Journalism Department and is sponsor of *The Skiff.*

Dr. George P. Fowler, associate professor of religion, is writing a series of 13 articles to appear in *Front Rank* during July, August and September under the general heading, "Meaning For Today." They are based on the uniform Sunday school lessons.

Paraguay Needs Almost Everything

(*Continued from page* 25)

the only circulating library in Asunción. One of the Tour members made a contribution to the Cultural Institute program. This was an evening concert of Negro spirituals by Mrs. Rosa Page Welch of Chicago.

Although their work is separate, the Christian missionaries and government-sponsored technicians have some fellowship together. They are aware of the contribution made by each and at times participate in the special programs of both church and government.

The missionaries are organizing churches and conducting schools, social centers, and medical work. The Baptists operate the only Protestant hospital in Paraguay. This is a small but well-kept, capably staffed institution, *Hospital Bautista* in Asunción. The Disciples conduct the largest Protestant elementary and secondary school in the country—*Colegio Internacional* in Asunción—as well as two social centers—*Casa de Amistad* in Coronel Oviedo and *Mision de Amistad* in Asunción.

Other Groups Serve

Free Methodists and the Salvation Army have missions in slum areas of the capital. Services to victims of leprosy are rendered by a community group with help from American Leprosy Missions. Protestant churches are not flourishing, but a steady growth in members and sympathizers is reported.

Disciples of Christ have four churches and three preaching points in Paraguay. The congregations were all organized since 1940. Prior to that year, mission emphasis was chiefly educational.

Colegio Internacional, founded in 1918, has a current enrollment of 750 boys and girls. The steady work of this school through nearly three decades has developed some of the reliable Paraguayan leadership now being used in the government technical assistance programs. Martin Vidal, a graduate of *Internacional,* directs the Point IV vocational school. A number of graduates hold important positions in government and the professions. Another significant effect of this Protestant *Colegio* is said to be taking shape in the gradual improvement of Catholic standards of education in Paraguay.

Alumni Show Concern

Alumni of the school, mostly from upper class families, have been encouraged by the Mission to show concern for people in a poor section of the city. This is a departure for upper-class Paraguayans. They not only share substantially in financial support of Friendship Mission *(Mision de Amistad);* they also give freely of their time and skills in clinics and classes.

Friendship Mission, opened by Disciples of Christ in 1953, is like a jewel radiating a warm light in its depressed neighborhood. The block of Mission property is beautifully designed and neatly kept. But a few steps away from the Mission on either side, the red earth of the streets is deeply rutted by washing rains. Some gullies two feet deep in the streets are used for garbage disposal.

Families Are Poor

Homes in this section are humble and the families extremely poor. But rays of light reach out from the mission into these dark little shacks in the form of a friendly greeting, an aching tooth pulled, skill directed in a sewing class, wholesome play on the soccer field, a shower bath that is never possible at home, a taste of Meals for Millions (an all-purpose food supplement), books to read, and care of a working mother's child in the Mission nursery.

Sometimes these rays of light flicker briefly and then fade out, but in the lives of several hundred people the light from Friendship Mission is steadily burning. The daily dental clinic gave 3,257 treatments from January to April this year. Some 380 free baths are taken each week. More than 250 youth and adults are enrolled in daily typing, sewing and English classes, and 30 children attend the Mission day nursery. Church services began at Friendship Mission in 1953 and a congregation of 26 members is now organized.

Heckling of Friendship Mission by Roman Catholics is not so intensive as it was when the program was getting underway. Another result of Mission influence is seen in recent installation of playground equipment by a nearby Catholic church which had not previously shown much interest in recreation for its youth. Friendship Mission is designed to create a wholesome environment in which families may be lifted to higher levels of Christian living.

At Coronel Oviedo, a town some ninety-five miles from Asunción, Disciples of Christ in 1947 opened the House of Friendship *(Casa de Amistad).* While this center too strives to meet social needs, the program is strongly evangelistic. Mission workers go out regularly into several rural communities to preach, occasionally to baptize, and to make friends among the people.

There is an organized Disciples' church at Coronel Oviedo to which some members come ten miles by oxcart on Sunday mornings. A strategic post, the community is located on the Pan American highway which will eventually link Rio de Janeiro with Lima.

Beginning to Develop

The work of North Americans in Paraguay is just beginning to develop. After twenty-eight years of Protestant educational service, sixteen years of organized church work, eight years of social service and fourteen years of government technical assistance, the church and government missions can begin to see encouraging results.

There are signs of an emerging middle class of artisans who believe that labor with the hands can have dignity and worth. Both upper-class and lower-class people are questioning the value of a superstition-ridden religion which does little to better the lives of its followers.

Paraguay has been an independent nation since 1721. Now, for the first time in nearly three centuries, with help from friends in North America, the Paraguayans are beginning to solve some of their mountainous problems.

Course Held for Missionaries

First Summer Session of College of Missions Opens

THE first summer session of the reactivated College of Missions of Disciples of Christ is being held June 24-July 8 at Crystal Lake, Michigan. Special supplementary classes to discuss the administration of missions by The United Christian Missionary Society are being held for twenty-five missionaries and candidates of Disciples.

The orientation sessions are being held under the direction of the United Society's foreign division and are part of a long-range program of special training. The reactivation of the College of Missions is being made possible largely through a gift to the United Society of the Crystal Lake property.

Faculty members for the summer program of the College of Missions include members of the foreign division. They are Virgil A. Sly, Mrs. Mae Yoho Ward, Robert Nelson, Donald West, and George Earle Owen. Dr. Owen, executive secretary of the department of missionary selection and training, is dean of the school.

Warner Muir, pastor of University Christian Church in Des Moines, Iowa, is the chaplain of the summer session. Vladimir A. Dupre will teach a section on the social dynamics of administration. A. Dale Fiers, president of the United Society, is to deliver the convocation address on the assembly grounds at Crystal Lake on July 1.

The old College of Missions was a graduate institution in Indianapolis which provided training for 309 workers during its active operation from 1910-27. The College ceased its academic operations in 1928 because of lack of funds, but it continued to be an incorporated educational institution affiliated with the United Society.

Women and WORLD HIGHWAYS

D. P.'s Are a Blessing

By ALICE O'HAIR THOMPSON

THE nurse quietly slipped out of my hospital room. I had been seriously ill for five weeks. But this special day I felt within me the returning zest for life which I recognized as recovery. She had said, "Now take a nap," and pulled down the blind. I wasn't sleepy, and so I mused. Isn't it strange the many things that flit across your mind in reverie? But at last I asked myself, "What has been the most rewarding experience in my life —as a wife, as a mother of three sons, as a minister's wife?"

There could be no elimination. All experiences were wonderful. But one of the most rewarding was the experience we had when our church signed assurances for twenty-two different persons and brought them into a new life here in America. We called them "Displaced Persons" and they were that. Now they are new Americans. But they were and are also children of God, our brothers and sisters in Christ, who through no fault of their own were lost to a decent life unless other children of God had empathy for them. (Empathy means the ability to enter into their sufferings and share them.)

MY husband and I first read an article in *The Christian Century* telling of their awful situation. We were haunted by the story of their need. We talked it over. We prayed about it. We were restless. We knew we ought to do something about it. At length, we brought it to our official board. Bless their hearts, they were agreeable. After months of planning and asking God's guidance in our choices of those to sponsor, the assurances were signed. We first planned to bring over one older couple, several younger ones with small children, including one couple with two foster children whom we had to agree to care for if necessary. The list grew to twenty-two. I lay awake nights, wondering what we should do if they all happened to come at once.

Many nationalities were included in our assurances—Ukranian, Latvian and Polish. We had to get out our world maps to find out where Riga was located. We were getting a liberal education! Most of these people speak at least four languages. One dear old grandmother with round apple cheeks looks so pleased when I brush up my German and speak to her in a tongue she understands. She is too old now to learn a new language. Austra holds a Masters' degree in education in Latvia. Her husband is a skilled mechanic.

WE had to wait one whole year before our first couple arrived. We sent cablegrams to them for Christmas. Letters flew back and forth, and what thrilling letters they were. People in church would say, "What have you heard from 'our folks'?" Our first ones to arrive were the Meirovics with their two foster children. Then others came, and still others.

I wish I could describe for you the awe on their faces when they saw their bedroom with clean white sheets, or their first trip to the "foodstores," or the tears rolling down their faces as they sat with bowed heads, listening to the soft tones of the organ which perhaps reminded them of their church in the far-off homeland.

And I wish you could share our emotions as we clasped hands around the table for grace. This is a regular custom at our house. We were told in broken tones that not for six years had they sat around any kind of table. Then there was their constant wonder as they asked, "Why do you do all these things for us?" What a chance to speak of the love of God in our hearts, shining out to take in those in need!

We have had two deaths, two new babies, one marriage, some sickness, but all are financially solvent, own homes and cars, or have money in the bank. All have paid back their transportation money, and it has been given to missions. These people belong to us; we love them. We have heard their tragic stories. We wonder how the human spirit could survive such experiences and still be hopeful.

ONE morning when I came downstairs I noticed a beautiful china cup on the table, and beside it was a silver spoon with a gold bowl. When I remarked about it, Matilde said, "Once I had many; now I have one. I carry it in my pocketbook so my Jon when he uses it will have a bit of home with him over here in this new country."

Could I describe for you our pride in their accomplishments? The young people have gone to young people's conference and been well received. Nora Skarnelis is president of our C.Y.F. Inara reads beautifully for their worship services, her English perfect in enunciation. Gunar, her brother, is an honor student in high school and also head of the Student Council. They are all working on their citizenship papers. They have attended night classes in English at the high school.

All the D.P.'s in Henry County asked to have a get-together dinner at the church one night. They came for miles around. Their food was wonderfully good. They expressed great gratitude in many ways. One couple brings us a Latvian *torte* and yellow roses on the anniversary of their coming to America, gratitude shining out of their eyes. Another couple comes to visit us from Jackson, Michigan. And at Christmas they really remember us.

A new dimension has been added to our lives, a new interest so different from any other part of our work. It has been so soul-satisfying. There is deep inner satisfaction, a glory within, which shall be with us all our days. We are so happy we could help to do this thing. I say "help" for the church folks were wonderful. They gave money for clothes and furniture for their homes. One man helped secure jobs for them. Several families adopted a family as their special interest, to help, to advise, to be friends with them. It has been good for all of us.

Mrs. R. Melvyn Thompson is the wife of the minister of the First Christian Church, New Castle, Ind.

WHY do our churches hesitate? Were we not spared the devastation of war in order that we might be able to help? Are we so afraid of the unknown? Do we want to know all the answers beforehand? That is impossible. If we have the burning conviction that God wants us to do this, can't we have faith to believe he will see us through?

It is nice to hear all about these strange folk who come to our shores, but so few have it upon their conscience to do something about this problem.

In Malachi 3:10 the verse refers to tithing but tithing also means stewardship, and the promise still holds today as it did then. "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." Yes, the windows of heaven have been opened for us and the blessing is ours.

NOTE: The present law under which refugees are admitted into the United States, The Refugee Relief Act of 1953, expires December 31, 1956. All processing and visa clearances must take place by this deadline. Since this takes approximately six months, most assurances should be completed by early July. Time is short, but by acting now your church may still be able to sponsor a family or an individual.

Many of the most needy refugees are not being sponsored because sponsors are placing their own requirements ahead of the refugees' needs.

The important thing is to give a refugee family an opportunity now. The sponsors assure the refugee of a job, some type of housing, and a loan covering transportation from port of entry to place of resettlement.

For complete information, write to Miss Ella L. Williams, Department of Social Welfare, 222 South Downey Avenue, Indianapolis 7, Indiana.

Echoes— *from Everywhere*

Missionary Notes
Many Changes at Wema

WEMA has indeed changed during the thirteen years I have been gone. It has changed more than it did in all the seventeen years I spent in Wema before leaving for Lotumbe.

Imagine! All the dwellings now have screens at the doors and windows; there is no more sweltering under mosquito nets. I have not found a house with a floor having cracks where we could amuse ourselves watching the goats at play under the house, or where the little boys could amuse themselves watching whatever the white folks were doing.

The bathrooms have real bath tubs, drains, and running water—even hot running water sometimes. And there are radios! Once we were a month finding out who was president of the United States!

There is electricity in Wema now, when the missionary is electrician enough to keep the plants going. Cars, I suppose, have made the greatest change. We remember how we used to carry our bicycles over the logs. We had to camp over night going to Boende and wade through the swamps; then there was a week's trip by steamer to Coquilhatville. Now in two hours we are in Boende by truck, and in one hour we reach Coquilhatville by airplane. Our mail gets here in ten to fifteen days instead of two to three months.

The dreaded sleeping sickness and yaws are now all but a thing of the past; and pneumonia, which took so many lives, and even leprosy are being controlled with new drugs. Tuberculosis, however, is a greater hazard. But even for that we have more hope than ever before.

—GOLDIE ALUMBAUGH

Wema, Belgian Congo

Pastor in Rural Philippines
Has Many Difficult Problems

Life for ministers in the mountain province of the Philippines is very difficult. By the time they have gone through school and have become better qualified ministers, they have also learned a better way of life. They have learned to wear shoes. They can no longer run over the trails as they once did and as do the people they go back to serve.

Their feet are soft and are cut by the sharp rocks. They must learn again to go barefooted, but their feet just don't seem to get as tough as they once were.

This is just an example of the difficulties caused by the new way of living which they have learned. They have learned of the help that a doctor can be to their families in cases of sickness, yet their faith and desire to serve take them back where there are no doctors. They have learned the sanitary way of doing things, but they must return to villages which are slow to accept the new healthful way of life which the Christian workers are trying to teach.

The ministry in the mountain churches is often lay leadership which has had little education. But to strengthen the educated ministry, which we need so badly, is indeed a difficult job.

—ROBERT F. GIPE

Laoag, Ilocos Norte, Philippines

Vacation Bible School
Held in Aguascalientes

The vacation Bible school in Aguascalientes, Ags., Mexico, ended with a program before the sermon on Sunday. The children sang the songs which they had learned during the two weeks, said the books of the Bible, and recited the one hundredth psalm; and one of the girls told about some of the things which her group had studied.

After the program, which was short, one of the teachers presented the prizes. The prizes were simple, but the children were very happy with them. One of the churches in Texas sent a box of things to the mission last year, and in it were many used Sunday school papers. These had beautiful Bible pictures on them, so the pictures were cut out and mounted on pretty colored paper and given as prizes.

A special little card with a *big* star on it was given to each child who arrived every day on time. These also were hand made, but that didn't seem to matter. The children were just as happy with them as they would have been with prizes which had been bought. The little girl who got the Testament for bringing the largest number of persons was very proud of it, and her mother was very proud of her.

—DIMPLE HEATHER

Aguascalientes, Ags., Mexico

Introduction to India
Brings Dreams to Reality

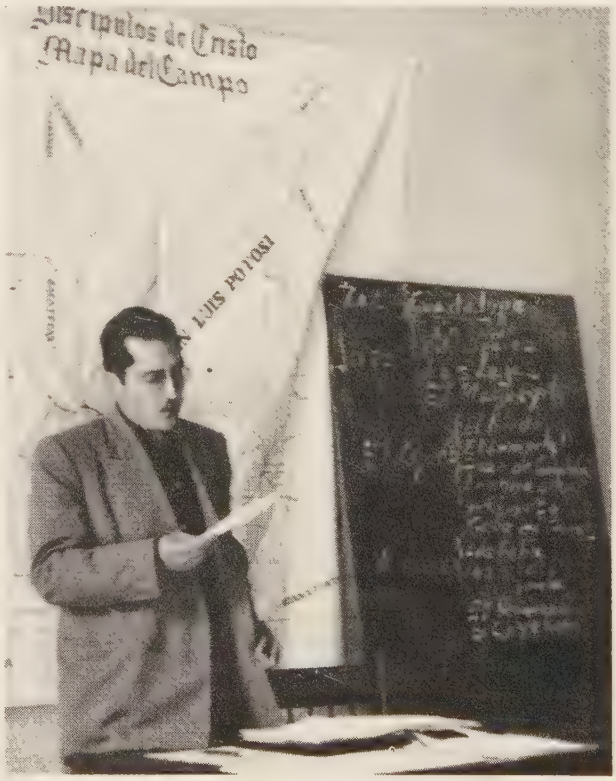
How would *you* like to sit at dinner and chat with a lady who had been the head of the department of sociology of a large Chinese university before she and other Christian missionaries were forced to leave China; be a guest at an executive meeting that dealt directly with the problems and lives of thousands of persons; visit over a cup of tea with a doctor from Australia; or even see the snow-capped peaks of the Himalaya mountains glisten in the glow of a "harvest moon"? Yes, it does sound like a list of day dreams. But such things do happen—and to a new missionary, for these and many more have been dreams come true after only a few months in India.

Of course, there has been work in the study of Hindi, and plenty of it. Much can be said for language school even though it means being separated from the other Disciples and the villages where we would like to be living and teaching. There are thirty-four communions from various countries cooperating in the language school here, and one has a rare opportunity to learn the vast scope of Christian ministry in much of India to all human needs.

—MAXINE BURCH

Landour, Mussoorie, India

Union of Workers in Mexico Holds Conference



A workers assembly was held by Disciples of Christ in Mexico from February 27 to March 2. The photo at left shows Daniel Lopez de Lara, Disciples' minister, presiding at one of the sessions of the assembly. Mr. Lopez de Lara is president of the Union of Workers. Behind him is a map showing the various areas served by Disciples of Christ. On the blackboards at the right in the photo are lists of the centers of work and the smaller towns and villages with programs in them. Some principal centers are Zacatecas, Jerez Valley, San Luis Potosí, and Aguascalientes. Purpose of this session led by the pastor was to locate a worker for each of the worship points in the various areas now being served.

—Photo by E. H. Kepple

Missionary Worship Service

Theme: *Whose God Is the Lord*

AUGUST

Examine Our Faith

CALL TO WORSHIP: Psalm 95:6-7

HYMN OF PRAISE: "O Worship the King" *(Christian Worship: A Hymnal,* 94)

RESPONSIVE READING: "Old Testament Selection" *(Christian Worship: A Hymnal,* 30)

SCRIPTURE: II Corinthians 13:5

MEDITATION: From two to twelve children of the neighborhood gather in our yard at All Peoples Christian Church and Community Center nearly every day to play with our children. Some of these children are turned out in the morning and return only at meal-time. They spend their time playing in dirt by their door, playing in the alley, or roaming the neighborhood for handouts. These are young children I'm speaking of, six and under.

Robert had been playing with our children all day. I sent him home at six o'clock for supper. In a few minutes he was back to show us thirty-five cents his mother had given him to "go buy his supper." If this child can be reached and saved from repeating the pattern his parents are following, society will be better.

Little children, and older ones, find in All Peoples Community Center a place to go, a love that cares, and a group worthy of loyalty. The Church and Center are related at All Peoples. This means that the Christian influence of the church reaches into the lives of many of the children who come at first only to the activities. Later, many of them begin coming to church. They grow into Christian men and women because of the constant love and concern of the workers.

As we think of the task faced by our missionaries in the vast mission field which is our U.S.A., can we avoid asking ourselves this question: Are *we* who *send* these men and women into distant fields of service holding to our own faith?

Even such an outreaching center as All Peoples can touch the lives of only a few. The U.S.A. is a vast area in which a few missionaries of contagious faith are scattered here and there. They depend on Christian people everywhere to radiate a similar contagion of faith. They depend on us to be witnesses, too.

God depends on us, too. He depends on us to fulfill his mission in our lives; he depends on us to believe, to serve, to witness to our faith in him.

Paul calls us to *test* ourselves. Shall we examine our faith. . . . Do we have a contagious faith that reaches others? . . . Do we realize that Christ is in us? . . . Does the power of Christ in us help us to meet life's petty trials as well as the real issues of life? . . . Do we have a faith that is so strong it shines through our speech and our actions? . . . Does our example of brotherhood proclaim all men brothers? . . . Do those in need find us willing to share? . . . Have our avenues of service been those Jesus chose? . . . Do our lives proclaim that *God is our Lord?* . . . Or have we failed to meet the test?

We know that we can do all things through Him who strengthens us. The love of God reaches out and sustains us. We are made glad by the knowledge of his forgiveness and mercy.

PRAYER FOR FORGIVENESS: O Heavenly Father, we confess that we have wronged thee in our thinking and our speaking. We confess that we have done things that deny our faith—things that we know to be wrong in thy sight. We ask thy forgiveness for these our sins. We ask thy grace, that we may resist temptation. We would always do thy holy will; strengthen our faith, for Jesus Christ's sake. Amen.

HYMN OF CONSECRATION: "Spirit of God, Descend upon My Heart" *(Christian Worship: A Hymnal,* 272)

PRAYER OF DEDICATION: O God, in whom we live and move and have our being, may we be so filled with thy loving spirit that we may faithfully serve thee and our fellows. Amen.

—FRANCES V. BROWN

SEPTEMBER

Teach Us Thy Paths

CALL TO WORSHIP:

"Christ of the upward way, my guide divine,
Where thou hast set thy feet may I place mine;
And move and march wherever thou hast trod,
Keeping face forward up the hill of God."[1]

HYMN: "We Thank Thee, Lord, Thy Paths of Service Lead" *(Christian Worship: A Hymnal,* 495)

SCRIPTURE: Psalm 25:4

MEDITATION:

"Take us on the Quest of Service,
Kingly servant of man's needs,
Let us work with Thee for others
Anywhere Thy purpose leads.

All along our Quest's far pathway
Christ our Leader and our Guide,
Make us conscious of Thy presence,
Walking always at our side."[2]

An old Chinese philosopher was once asked, "What is the greatest contribution that any man could make to his fellows?" Pointing to a little girl going up the roadway, he said, "A few minutes ago she came to me and asked me the way, and I told her how to arrive at her destination. She went away singing."

The pattern of society continues to change and life becomes more and more complex. We realize our genuine need for guidance as we seek to find our way in a world of confusion.

We call ourselves Christian and live in a democratic nation. We believe in its democratic principles; yet we find ourselves guilty of attitudes and practices which are neither democratic nor Christian. Too often as we seek to know God's will for us, we fail to hear him when he speaks through the homeless, the juvenile delinquent, the refugee.

There is a rapidly shifting population both in the city and country among the Indian Americans, the crop-picking migrants, and low-income families. These people must find new attitudes and values.

The basic patterns of personality, values and attitudes are usually gained in early childhood and in the integrated group. These are brought into sudden conflict with the values and attitudes of the new environment and new associations. People lose their mooring as it were. They have no ties to help them weather the storm of rapidly changing social conditions. Such conditions exist all over the world but nowhere to the extent that they are found in our own America.

These conditions offer great opportunities to the church to make religion practical by giving direction to those who have lost the way. They constitute a real challenge to home missions to pioneer in developing new ways to meet these needs. The goals set by institutional missions must call for varied services, better techniques and well-laid plans, and greater cooperation with our fellow men in solving the problems we all face together.

We believe our lives and services can be greater than they are, but great leadership is needed to point the way. Who are the great? They are those men and women who see beyond the present hour and day and become pioneers of a better tomorrow. They are those few in the great mass of humanity who seek the social good, the good of all men, rather than the good of self alone. They are those who show us the pathways of the Lord.

HYMN: "Lord, Speak to Me, That I May Speak" *(Christian Worship: A Hymnal,* 470)

PRAYER: Father we pray that thou wilt turn the eyes of our brotherhood outward and forward that we may match the day's demands with abilities made strong by a great heritage. Bless the work of those who work in our mission institutions; enlarge their work to a wider usefulness. Give us all a concern for humanity's needs and give us courage to blaze new paths of service. Father, fit us into our great and splendid place of opportunity in the acceptance of great challenges so that thy will may be made manifest in us. Amen.

—DOROTHY STOVALL

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[1]Walter J. Mathams. Source unknown.
[2]"The Prayer of the Quest," by Eleanor B. Stock. From *Masterpieces of Religious Verse,* Harper & Bros., 1948. By permission.

For Adult Mission Study

Theme
Mission Field: U.S.A.

August

Are There Migrants Near You?

If there is migrant work in your community, you will want to seize this opportunity to learn everything you can about the situation near you. You will want to find out what is being done to make the migrants a part of your community. You will want to know what their needs are. Perhaps you will want to do something to help them.

It will do your fellowship more good to try to work out some means of making the migrants in your neighborhood feel that they really belong to the community than to present a polished program on the subject.

You might appoint a small committee to approach the local migrant committee. They could report their findings at this meeting. Members of your fellowship may have questions they want to raise, or suggestions for action which they would like to bring before the whole group. This discussion could replace the portions which deal with migrant work in the program "Frontiers of Sharing."

An excellent little brochure to help you in considering this matter is called *When the Migrant Families Come Again.* Order it from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. The cost is fifteen cents.

Worship Service

The worship service for August, "Examine Our Faith," was written by Frances V. Brown. Her husband, Harsh Brown, is director of program at All Peoples Community Center in Los Angeles, California. Both Harsh and Frances are P.K.'s (preachers' kids). They met at the First Christian Church, Dinuba, California, where Frances' father, Dwight L. Hackett, was serving as minister. Harsh's father, the late Richard E. Brown, had served this same church some years earlier.

When Harsh received his B.D. degree from Brite College, Texas Christian University, Frances also received a degree, the PH.T. (Putting Hubby Through). It was complete with a seal and the president's signature!

Mr. Brown served the First Christian Church at Cameron, Texas, for three years. He worked for two months at Mexican Christian Institute in San Antonio, Texas, before taking over the assignment at All Peoples in September, 1955.

September

Frontiers of Outreach

STUDY directors should clip the following items and add them to the background information for the persons who are to participate in the panel discussion for program three, "Frontiers of Outreach."

Mexican Christian Institute

Ybarra Returns to MCI Staff . . . Will Work with "Hard-to-Reach"

Jesse Ybarra, who was for some years director of boys' work at Mexican Christian Institute, has been recalled to the staff especially to work with "hard-to-reach" boys.

See the article, "M.C.I. Begins New Program of Outreach," in the May issue of World Call, for a detailed account of Mr. Ybarra's work with "hard-to-reach" boys.

Yakima

Parsonage Under Construction

On March 8, a ground-breaking service was held on land south of the Indian church to signify the beginning of a much needed parsonage. Work was begun on the building as soon as weather permitted.

Clinic Moves to Larger Quarters

The clinic is growing beyond capacity. On Saturdays patients number forty or more; the daily average is close to thirty. Funds to build a clinic are included in Capital for Kingdom Building, and the hope is that eventually it will be possible to move the clinic away from the children's home. Meanwhile, it is being transferred to a larger room in the main building. Church services used to be held in this room, but since the church was built the room has not been in use.

Hazel Green

Church Calls a Pastor Academy Opens a Clinic

The church and the Academy at Hazel Green are cooperating in the service of the community. The church has called as its pastor a man whose wife is a nurse, both able and willing to take charge of the new clinic. Mr. and Mrs. Paul E. Hartenberger and their family will be welcome in Hazel Green.

Mrs. Hartenberger

You will remember that the church building burned some time back and services have been held at the Academy since then. The cornerstone for the new church building was laid in October, 1955. Mr. Hartenberger will soon be preaching in a new building.

Mrs. Hartenberger is a native of Kansas. She is a graduate of our Axtell Christian Hospital School of Nursing.

East of the church, and near the campus, a small clinic is being constructed. The grading was completed, and foundations were being poured in April. This is to be a three-room clinic. There will be one bed to take care of emergencies. The clinic will provide those routine medical services necessary to any school community (examinations, shots, first aid care); but in the event of serious or prolonged illness, there is a hospital some fifteen or twenty miles distant. Located as it is, between the campus and the community, the clinic will serve both.

See Also:
The photo story on Mt. Beulah in this issue.

Worship Service

The worship service for September, "Teach Us Thy Paths," was written by Dorothy S. Stovall. Her husband, Henry A. Stovall, is director of Hazel Green Academy, Hazel Green, Kentucky, and an outstanding leader in the work among mountain people.

The Stovalls first arrived at Hazel Green in 1928. They had been delayed by bad roads and it was late when they reached a dark and sleeping Academy. Someone quickly lighted candles and showed them to their quarters. Many changes have taken place since those days. A good highway runs through the mountains now, and there is little danger of being delayed by bad roads. Electricity and a telephone have been brought into these mountains.

Mrs. Stovall has served as school principal for several years, thus freeing Mr. Stovall for the heavier administrative duties of the Academy.

Mr. and Mrs. Stovall have spent the past year studying at Peabody College for Teachers at Nashville, Tennessee.

World Map Now Available

The special Disciples edition of the World Map, which was withdrawn from sale because of difficulty with fading colors, has been reprinted and is now available at the Christian Board of Publication. This map is a "must" for any church. It is clearly printed and in attractive colors. It locates not only all of our Disciples' mission stations, but it also locates the ecumenical centers in whose support we share. Order from the Christian Board of Publication, Beaumont and Pine, Saint Louis 3, Missouri.

—Marilynne Hill

Youth and Missions

Youth Accepts The Challenge

YOUTH has chosen as its project for 1956-1957 a well-balanced program of giving which will strengthen the work of our brotherhood around the world. The C.W.F.F. is the fund through which this giving is handled. Through the devotion and consecration of our young people many youth not so fortunate will be helped to find a better life. Minds will be enlightened, bodies will be healed, and souls will be saved, because youth cares.

The goal of $150,000 was approved by the young people themselves at the meeting of the C.Y.F. commission. They felt that this would be a worthy offering by our young people to the work which our churches are undertaking around the world.

One-third of youth giving, amounting to $50,000, is to go this year to strengthen the work of five of the six agencies cooperating through Unified Promotion. These are the Board of Church Extension, the Board of Higher Education, the Council on Christian Unity, the Pension Fund, and state missionary societies. The sixth agency in Unified Promotion, The United Christian Missionary Society, divides $100,000 equally between its home and foreign work. In the raising of this goal, every youth should feel that he has a personal responsibility. The carrying out of this responsibility is a matter of personal stewardship. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." *(I Cor. 16:2)*

"Mission Field: U.S.A." is the theme we are using for our home missionary program. All Peoples Community Center and Church in Los Angeles, California, and Mount Beulah Christian Center in Edwards, Mississippi, are the major concerns. The theme for our work abroad is "South East Asia."

What share will your group take? It costs the agencies in Unified Promotion $559.84 to carry on for one hour the work under their care. This means that $9.33 is spent every minute. A worthy undertaking would be for as many individuals as possible in your group to agree to carry on the work for one minute. A "Minute Man" average of $9.33 would easily put us over the goal.

—H. GRAY RUSSELL

Red, White and Blue for July

At a meeting-party any time in July blend patriotism and the Christian imperative of laboring for Christ in "Mission Field: U.S.A." Feature patriotic songs, emphasizing phrases which show that patriots dreamed of an America in which all citizens would love justice, right and brotherliness—as well as loving rocks and rills and the material comforts offered by our country. Invite attention to "And crown thy good with brotherhood," "And this be our motto: 'In God is our trust,'" and "thine alabaster cities gleam, undimmed by human tears."

"America, God mend thine every flaw" might almost be the statement of the study theme for the latter half of 1956, instead of "Mission Field: U.S.A." Taking an objective look to ascertain our flaws and working to help God mend them is the heart of patriotism. "America" and "America the Beautiful" are songs which would introduce the ideas wanted. Let the word of God speak about righteousness in nations. Choose portions of Psalm 33.

The central part of the program would bring information about our land and motivation for trying to improve it. Have a reviewer lift up the most appealing parts of the book *There Is No End.* Or show one of these films: *City Story, Again Pioneers* and *We Hold These Truths.* A carefully prepared discussion leader may conduct a film forum, if you choose a film. Include discussion of the relationship between patriotism and work toward a Christian America.

The worship service would picture the great potentialities of our land and challenge the youth to do their utmost to help develop them. It would express our gratitude for the blessings which we continually receive and make clear these are given us so that we may render a higher order of service.

For the social period, feature states or sections of the United States. Each member may be asked in advance to find his father's or his grandfather's native state and be ready to tell some things about it—the flower, the nickname for its native citizens, some interesting points about its history or products. A committee would have prepared for songs of several states or regions to be sung. Most may need to be presented as special numbers; some the whole group will know.

Songs chosen may include the true state song and popular songs mentioning the state. Examples are: "My Old Kentucky Home," "Beautiful Ohio," "On the Banks of the Wabash," "The Eyes of Texas Are upon You," "California, Here I Come."

As a game, divide into two sides and have contestants guess the name of each state from a large cut-out. As another, ask the name of the state which produced certain great men and those that figure in well-known historical events. If refreshments are part of the evening, tiny United States flags may wave from each plate. Food may suggest the four corners of America. There could be salmon from the Northwest; peanuts suggesting the Southeast, Boston baked beans, fruit such as that raised in California.

As the CYF Studies "Mission Field: U.S.A."

Meetings:

July—Discussion-party evening (Suggestions above.)

September—Interdenominational study-recreation meeting, with songs and games from various cultural groups in the U.S.A. (See this page in the September number.)

September to November—The two sessions in *Fellowship* should form the basis of two consecutive meetings some time during the fall. The booklet *Growing Edges* gives additional information on brotherhood home missions work.

Group activities other than meetings:

Reading campaign—books on U.S.A.

Service projects—in church and community

Visits to home missions institutions as a group. (Recommend that families visit one of the brotherhood institutions on a vacation trip.)

Giving to Christian World Friendship Fund

For further guidance on all parts of the program, request a copy of *Christian Youth Fellowship Studies Christian World Outreach.* (U.C.M.S.)

—MARETA SMOOT

Below, at Yakima Indian Christian Mission, Mr. and Mrs. Malcolm Norment adjust a luncheon to the number of visitors, serving on a table in the shade of the tall trees.

WORLD CALL NEWS ROOM

Missouri Layman Heads N.B.A. Executive Group

W. C. LANGLEY of Kirkwood, Mo., a member of Webster Groves Christian Church, was elected chairman of the executive committee of the National Benevolent Association of the Christian Church (Disciples of Christ) at the annual meeting of the board of trustees recently in St. Louis.

Clarence D. Cowdery of Union Avenue Christian Church, St. Louis, was elected vice-chairman; and James M. Silvey, member of First Christian Church, Columbia, Mo., was chosen secretary of the executive committee.

Wordie W. Evans, manager of the Juliette Fowler Homes for children and aged in Dallas, Tex., is the new president of the Texas Association of Children's Homes Executives. The Fowler Homes are affiliated with the N.B.A.

Services Held

Funeral services were held on May 15 in Indianapolis for Walter Weimer, assistant treasurer of The United Christian Missionary Society. Mr. Weimer died suddenly at his home after a heart attack. He was 64 years old.

Mr. Weimer, a graduate of the Indiana University School of Law, came to the United Society in 1929 as a bookkeeper. In 1935 he became comptroller, and in 1947 he was made assistant treasurer.

Mr. Weimer had been a member of Central Christian Church in Indianapolis since 1919. Surviving him are his wife, Flossie E. Weimer, and his mother, Mrs. D. L. Weimer, 91 years old, who lives in Maine.

Board of Managers

J. Wayne Drash, minister of Mirror Lake Christian Church, St. Petersburg, Fla., has become chairman of the board of managers of the United Society. As vice-chairman he assumed this new position upon the resignation of Mrs. Arthur M. Depew. Mrs. Depew is serving with her husband on a short-term basis in Belgian Congo. Mr. Drash will preside over the meetings of the board of managers of the United Society at the time of the International Convention Assembly at Des Moines, Iowa, in September and October.

Moseley with N. B. A.

J. Edward Moseley of Indianapolis, contributing editor of WORLD CALL and a free lance writer, has been engaged by the National Benevolent Association to prepare a number of special articles and pamphlets in connection with the Year of Benevolence emphasis of Disciples of Christ in 1957-58.

Mr. Moseley is preparing a six sessions' course in benevolence to be used in schools of missions, and in youth and adult conferences. He also is working in behalf of the N. B. A. with the department of missionary education of the United Society in preparation of some joint materials to be used in the year of emphasis.

C.Y.F. Worker

Anthony Hale of Miami, Fla., has been named a special Christian Youth Fellowship worker for the months of September through December. He will visit youth and church groups to interpret the C.Y.F. program and to share his summer experiences.

Missionary Register

ARRIVING FROM THE FIELD:

Five missionaries will arrive in the United States in August on furlough from their work in Belgian Congo. They are **Miss Goldie Alumbaugh**, Wema; **Mrs. Virginia Clarke**, Bolenge; **Miss Jane Davis**, Kimpese; and **Mr. and Mrs. Richard Dodson** and two children, Coquilhatville.

Mrs. Robin Cobble of Monieka, Congo, and daughter arrived in New York on May 27 for furlough.

Mr. and Mrs. Lynn Keyes, from Kabugao, Philippines, arrived in the United States late in June on furlough.

Mr. and Mrs. George Cherryhomes and four children, from Nakon Pathom, Thailand, will arrive in the United States in August on furlough.

Miss Dimple Heather, Aguascalientes, Mexico, arrived in the United States in May on furlough.

Mr. and Mrs. Ralph T. Palmer, Akita-ken, and **Mr. and Mrs. Vern Rossman**, Tokyo, will arrive in San Francisco from Japan late in July for furlough.

DEPARTING FOR THE FIELD:

Mr. and Mrs. Joe Walter Bashore and three children, and **Mr. and Mrs. H. Austin Smith** will sail from New York on July 30, going to Africa. Mr. Bashore and Mr. Smith have special assignments as builders.

Mr. and Mrs. Howard T. Holroyd, after furlough for study in New York, returned to Mexico on May 25. They will serve in Union Evangelical Seminary in Mexico City.

Mr. and Mrs. Ralph Q. Adams and children will return to their work in Paraguay about July 6.

This summer he is serving as a member of the work camp at the East Kilbride Church of Christ (Disciples of Christ) in Scotland.

Mr. Hale becomes president of the International C.Y.F. Commission in August. He has been associate president and president of his state C.Y.F. He is a student at Phillips University, Enid, Okla., preparing for the ministry. His service to the churches this fall and winter will be on a subsistence basis.

Religious Education

Miss Joan Ziegler of Cleveland, Ohio, begins work on July 1 as associate secretary in charge of children's work in the Ohio Christian Missionary Society. Miss Ziegler received her Bachelor of Divinity degree from Yale Divinity School in June.

Edwin Taylor of Oklahoma City, Okla., began work on June 11 as director of youth work for the Texas Christian Missionary Society. Mr. Taylor has his A.B. and M.A. degrees from Phillips University in Enid, Okla. He has been serving as half-time director of youth work for the Oklahoma Christian Missionary Society. On Aug. 17 he will be married to Miss Margaret Smith of Wichita, Kans.

Two religious education workers have resigned. They are Mrs. Iantha Lyman, who has been serving as half-time director of children's work in north California since 1952; and Ivan Dugan, who has been director of Christian education for Oklahoma for the past eight years. Mr. Dugan will become pastor of Central Christian Church, Brownsville, Tex., on July 11.

Carroll B. Fitch

Carroll B. Fitch, former office manager of the United Society and later business manager of Bethany College, has accepted a position as administrative director of Riverside Church, New York City.

Hall on T.C.U. Staff

William D. Hall, director of general church program in the department of missionary education of the United Society, begins work in September as associate professor of missions at Brite College of the Bible, Texas Christian University, Fort Worth.

Mr. Hall, a former missionary in India with the United Society, came to the department's staff in 1953. He pioneered in a new program of service to the churches through pastors and through world outreach departments and committees. His work included extensive field work in schools of missions, conferences, institutes, workshops, and retreats, and at seminaries and colleges.

Foreign Conferences

Two executives of the foreign division of the United Society have returned after administrative visits in Mexico and South America. Mrs. Mae Yoho Ward, secretary for Latin America, returned on June 3 from South America. Virgil A. Sly, chairman of the foreign division, returned on

May 7 after holding a series of meetings with Disciples in Mexico.

The purpose of these visits to the field was that of implementing the strategy of world missions adopted by the United Society. Conferences were held with missionaries and national workers.

Dr. Sly also attended the First Congress of the Congregational Christians, the Associated Reformed Presbyterians and Disciples of Christ held at Guadalajara May 1-6. These three groups are exploring the possibilities of larger cooperation and eventual union of their work in Mexico.

Missionaries of the United Society attending the Congress were Miss Leila Callender, Miss Florine Cantrell, Miss Dimple Heather, F. J. Huegel, John Huegel, Miss Eva Marie Johnson, Mr. and Mrs. Paul C. Kepple, Miss Ruth Leslie, and Mr. and Mrs. Paul Stone.

Among the Mexican leaders participating in the Congress program were Daniel López de Lara, president of the Disciples' *Concilio*, Arturo Andrade, Eufracio Pérez, and José de Loera. The program of the Congress was in the hands of Mexican leaders from the three communions.

Men's Work

William H. McKinney, executive secretary of the department of men's work of the United Society, is on educational leave, visiting a number of mission fields of Disciples of Christ and studying the lay movements in Europe. Mr. McKinney will return to his desk on Sept. 11.

Institutional Missions

Ernest O'Donnell, an intern at Hazel Green Academy, Hazel Green, Ky., for the past year, has been appointed to a regular staff position at the school. He has been serving as teacher, physical education director, and supervisor of the boys' dormitory.

Miss Marjorie Williams, a June graduate of Iowa State College, will serve a one-year internship at Hazel Green Academy as teacher of foods and nutrition as well as supervisor of the dining hall preparations.

Mr. and Mrs. Roy Miller, who have been attending the College of the Bible, Lexington, Ky., and who have been serving the Hazel Green Christian Church, are serving a summer internship at All Peoples Christian Church and Community Center, Los Angeles, Cal. Mr. Miller is aiding in counseling, play activity and general church work, and Mrs. Miller is helping in the nursery and camp programs.

Births

Mr. and Mrs. Robert Gipe, missionaries in the Philippines, have announced the birth, on April 28, of twin boys, Thomas Ray and Timothy Jay.

Surgery Successful

Heart surgery for Christine Sewell, young daughter of Mr. and Mrs. Stanley Sewell, was successfully performed on May 2 in Birmingham, England. The Sewells are missionaries in Thailand with the United Society.

Churches Serve Americans Overseas

Disciple Named to Pastorate of One of Seventy Thriving Union Churches Located in Thirty-five Foreign Countries

AMERICANS in foreign lands have joined the "back to church" movement. Thousands of Americans in thirty-five countries around the world have subordinated denominational lines to their needs as Christians and are members of more than seventy thriving union churches.

"The very tenseness of world conditions has made people conscious of the importance of ethical standards and religious motivations," said Dr. Robbins W. Barstow of the National Council of Churches.

"There is a deep spiritual hunger everywhere," said the executive director of the Council's department of American communities overseas.

Announced Appointment

Dr. Barstow, who visited union churches in Europe, the Near and Middle East, Southeast Asia, Japan, and Korea on a 29,000-mile trip, announced the appointment of three pastors of American churches overseas. He emphasized the need to provide an adequate ministry for Protestants among the 600,000 Americans living in foreign lands, because of their difficulties in adjusting themselves to an environment strange to them.

These difficulties include, he said, boredom and frustrations on the one hand; exotic excitements on the other.

Many union churches have the most cosmopolitan congregations, the National Council official found. For instance, in Hong Kong the church has members from eleven different countries. They represent nine different denominations—Anglican, Presbyterian, Congregational, Baptist, Dutch Reformed, Pentecostal, Lutheran, Methodist, and Church of Christ in China.

Among the three new pastors appointed to overseas churches, Dr. Herman F. Allen of Calvary Presbyterian Church, Berkeley, California, will go to the Community Church of Tehran, Iran. He is succeeding Leon A. Dickinson, first full-time pastor of the Tehran congregation.

Disciple to Serve

The Union Church of La Paz, Bolivia, will have as its first full-time pastor the Rev. S. Allen Watson, Disciples of Christ, executive director of the Elgin, Illinois, Council of Churches. His new church ministers to a growing community of American, British, and other English-speaking residents of the mountain-top capital of Bolivia.

Mr. and Mrs. Watson and their two children will take up their residence in La Paz this summer under a plan of support worked out jointly by the Union Church, the Methodist Board—Division of World Missions, and the department of American communities overseas of the National Council.

Charles B. Hanna of the First Presbyterian Church, Potsdam, New York, will serve as pastor of the American Church of St. Andrews, Athens, Greece. He succeeds George Wilson, formerly of the International Church of Bangkok, Thailand, who served in Athens during the past year.

Four Million Unchurched

There are four million unchurched persons in the city of New York, home missions leaders from fifteen Protestant bodies were told in a recent meeting called by the Protestant Council of the City of New York.

A five-year $24,000,000 plan for reaching these persons was suggested at the meeting. Funds are needed to provide new churches and to develop interracial services at ten new housing projects.

In Memoriam

Mrs. Mary Higginson, Feb. 26, Virginia, Ill. For years an active worker in the missionary society and other church activities. Her interest in the church and its work and people never diminished. Age 93.

Mrs. Barbara Laugley, Apr. 9, Providence, Ky., was a faithful member of the Christian church and charter member of the missionary society. Her devoted Christian life was an inspiration to all. Age 82.

Mrs. Betty Skillman, Mar. 4, Paris, Ky. She was a faithful member and a leader in the C.W.F. She suffered a lingering illness of many months.

Mrs. J. D. Booth, Mar. 5, Paris, Ky. Throughout the years she was an active leader in the church, its missionary activity and its Sunday school. She taught the women's class nearly 30 years. Age 89.

Mrs. Etta Hardy Wheeler, Apr. 29, Church Road, Va. Beloved member of Poole Christian Church and active in the C.W.F. She was World Call Secretary at time of death. Her life was full and rich in service to her God, her family and her friends. Age 61.

Mrs. Myrtle Harris, Apr. 2, Moundsville, W. Va. Beloved member of the Christian church for 60 years. A member of the missionary society for 30 years. An active member of the Berean Class. Age 80.

Mrs. George (Nellie) Orth, Jan. 19, Fairbury, Neb. Born in Belvidere, Neb., and attended Cotner College, Lincoln, Neb. Church worker and for 20 years was choir leader in First Christian Church, Fairbury.

For Your Bookshelf on

Mission Field: U.S.A.

Mission: U.S.A.

In *Mission: U.S.A.*, James W. Hoffman reports on a "hedge-hopping" tour of America. How are the churches witnessing for Christ in this day of bewildering change? He visits city and country; migrant camps and college campuses. Everywhere are people who need the gospel. He finds many inadequacies in the church's program; but there are also evidences of a many-splendored ministry. "The American scene," he concludes, "provides abundant grist for Christian hope." *(1956. Cloth, $2.50; paper, $1.25.)*

—G.B.

There Is No End

Assignment: "Get a reporter's view of Mission Field: U.S.A." To cover it, R. Dean Goodwin, writer for seniors and older youth, traveled more than ten thousand miles in his red station wagon—and more by plane and train. His report, *There Is No End,* is the summing-up of observations of life in countless and varied localities, from crowded cities to rural communities in remote mountain regions. To the church he presents the challenge of new opportunities "where people live." To youth he says, "There is no end to the help God will need from you and me." *(1956. Cloth, $2.50; paper, $1.25.)*

—L.B.

This Is Your Neighbor

This little pictorial book by Louisa Rossiter Shotwell gives the reader a sense of direction for Christian action in his own community. It epitomizes the central message of the theme, Mission Field: U.S.A. Documentary photographs set forth strategic areas of concern common to many American neighborhoods today; they also show ways in which the church is responding to these concerns. The accompanying text supplements the story told by the pictures. *(1956. Paper, 50 cents.)*

—M.H.

It Happened This Way

Laz, who lives in a shrimper's cabin in Mississippi, wants to finish high school but his father demands help on his boat. Emma Sue wonders if she will ever get away from beans and cotton. Endel, a refugee from Estonia, dreams of the day his father can again possess a violin and share with others his great talent for this musical instrument.

These and other true stories appear in this absorbing book by Frances Nall. The names differ but "it happened this way." Americans are alike everywhere and their needs are similar. *(1956. Cloth, $2.50; paper, $1.25.)*

—H.G.R.

Growing Edges in Home Missions

This booklet by Genevieve Brown shows clearly and concisely areas of home missions concern for Disciples of Christ. It combines the insights gained from recent studies of population trends with information about what Disciples are now doing, to indicate the directions they must take and the areas they need to serve more adequately. The facts and illustrations presented are essential to the leader of a study of this theme. *(1956. 50 cents.)*

—W.D.H.

Sagebrush Surgeon

Into this thrilling and fascinating biography of Dr. Clarence Salsbury, Florence Crannell Means has written the story of twenty-three years of service to the Navaho Indians of Arizona. Accepting the assignment to the Ganado Mission on a temporary basis, just until he and his wife could return to China, Dr. Salsbury found himself challenged by the desperate needs —medical and spiritual—of these people. This is the story primarily of those years, their discouragements, their accomplishments, and the rewarding experiences of the Navahos and the Salsburys. *(1955. Cloth, $2.75; paper, $1.50.)*

—B.J.L.

Frontier Books

Four not-so-new, but never-too-old books remind us of courageous men and women who saw our country as "Mission Field: U.S.A." back in the days when boundaries needed to be pushed not only westward and northward, but in the direction of justice and brotherly love. *25 cents each.*

Crusader for Justice, the story of Samuel Chapman Armstrong, by Harold Bruce Hunting and Eunice Merrill Hunting. *(1946)*

Missionary to Oregon, the story of Jason Lee, by Gilbert Q. LeSourd. *(1946)*

The Bishop of All Beyond. Story of the unconquerable Sheldon Jackson, by Winifred Hulbert. *(1948)*

Wagon Wheels West. Story of Marcus and Marcella Whitman, by Constance M. Hallock. *(1951)*

—L.B.

Books for Children

Blueberry Acres

With such a delectable, mouth-watering title we are not surprised to find the new cover of this reprint equally exciting. Juniors will be just as delighted with reading the book: three stories of three families following the crops from state to state. *(1949. Cloth, $2.00; paper, $1.25.)*

Sandy and Mr. Jalopy

This is another old favorite of primary children, returned with a beautifully colored new cover. Sandy Jackson, a seven-year-old, sings his way through this full-of-action story of a small boy traveling about from crop to crop with his family in an old car called "Mr. Jalopy." A small brother continually gets into mischief. *(1949. Cloth, $2.00; paper, $1.25)*

A New Home for Pablo

This wonderful story for juniors is full of the adventures of Pablo and his family who came to New York from the island of Puerto Rico. Caught in a hurricane there that almost prevents their leaving, they arrive in New York where the family is reunited with their father. Through Pablo's eyes we see familiar scenes in a new way. Protestant Christianity plays an important part in their lives. *(1955. Cloth, $2.50.)*

Bright Summer

This is the story of Teresita and her affectionate family from a little Mexican town, who come to live on a California hillside. With a brace on her leg Teresita even finds advantages in the handicap. The pen and ink drawings that intersperse the pages of the book bring added visual interest to an already delightfully intriguing book. For juniors. *(1953. Cloth, $2.50.)*

World Friends: Migrants

This is an album of fifteen photographs, 9x12, with a brief text visualizing the life of migrants in the United States in a way that will "bring to life" mission study for younger children. *(1956. $1.00.)*

—D.C.D.

NOTE: *Other books on Mission Field: U.S.A. are listed in "Toward World Christianity: A Reading List," issued by the Missionary Education Department, U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Ind.*

Book Chat

(*Continued from page* 18)

such human problems as anxiety, doubt, discouragement, self-pity, unhappiness, selfishness, insecurity, and tension. The final sermons are on the themes, "Victory over Sorrow" and "Victory over Death." This is a good example of experience-centered preaching.

THE Mighty Beginnings is a book of sermons on the book of Genesis by seventeen well-known American preachers. Garland Evans Hopkins has compiled and edited these sermons. Each sermon is excellent and illustrates the rich resources of this first book of the Bible for preaching. One would suggest this book as a guide to *method,* and Volume I of *The Interpreter's Bible as resource material* on Genesis. Any preacher worth his salt should find enough interesting preaching themes to keep him busy for many weeks.

UPTON Sinclair is one of the most prolific writers in the world. His works of fiction have been translated into many languages. His most recent work, *The Cup of Fury,* is one of the most persuasive documents against alcohol that we have ever read. He tells the story of seventy-five friends, all famous as writers or artists, who have been victimized by John Barleycorn. There are many well-known names in the list, such as Jack London, Eugene Debs, Isadora Duncan, Edna St. Vincent Millay, Sherwood Anderson, and Sinclair Lewis. Churchmen, anxious about the growing incidence of alcohol, should use this book. It could be used for book sermons or book reviews as a method of alcohol education.

Books Mentioned in Book Chat

FAITH, REASON, AND EXISTENCE, by John Hutchison. New York. Oxford University Press. 306 pp. Price, $4.50.

NEW TESTAMENT CHRISTIANITY, by J. B. Phillips. New York. The Macmillan Company. 107 pp. Price, $2.75.

BIBLE PRIMER, by Ray Freeman Jenney. New York. Harper and Brothers. 187 pp. Price, $2.50.

CLAIM THESE VICTORIES, by J. Clyde Wheeler. St. Louis. The Bethany Press. 144 pp. Price, $2.50.

THE MIGHTY BEGINNINGS, edited by Garland Evans Hopkins. St. Louis. The Bethany Press. 192 pp. Price, $3.00.

THE CUP OF FURY, by Upton Sinclair. Great Neck, New York. Channel Press, Inc. 190 pp. Price, $3.00.

Book of the Month

COMMUNIST - CHRISTIAN ENCOUNTER IN EAST EUROPE, by Robert Tobias. Indianapolis, Indiana. Butler University. School of Religion Press. (Publication date, October 1.) Price, $8.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *Communist-Christian Encounter in East Europe,* by Robert Tobias. This book was selected for Disciples by Frank A. Rose, president of Transylvania College, Lexington, Kentucky.

Mr. Tobias is a member of the faculty of the School of Religion, Butler University, Indianapolis, Indiana, and a director of the Council on Christian Unity. For a number of years he was a member of the staff of the World Council of Churches.

"This book," says Dr. Rose, "is a modern account of second century Christianity, only more intensive and instigated by a more scientific adversary.

"This book will make the minister more certain of his Christian mission, and will make the layman fully conscious of his

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These fifteen chapters examine the key words of the Christian faith—words essential to the satisfactory expression of Christianity. A challenge to discover more and more what needs to be said about a life that begins with God. $2

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Publications Received

THE LIFE OF JESUS (Based on the RSV New Testament). Arranged by John E. Kaltenbach. New York. Thomas Nelson & Sons. $2.50.

SELECTED LETTERS OF JOHN WESLEY. Edited by Frederick C. Gill. New York. Philosophical Library, Inc. $4.75.

NAUGHT FOR YOUR COMFORT, by Trevor Huddleston. New York. Doubleday & Co. $3.75.

RUSSIAN JOURNEY, by William O. Douglas. New York. Doubleday & Co. $4.50.

THE BLESSED HOPE, by George E. Ladd. Grand Rapids. Wm. B. Eerdmans Pub. Co. $3.00.

WITH JESUS ON THE NAVAJO ROAD, by Jacob and Christina Bolt. Grand Rapids. Wm. B. Eerdmans Pub. Co. $2.00.

THE CROWN, by Robert F. Truesdell. Boston. Christopher Pub. House. $4.00.

All of the following are from Friendship Press, 257 Fourth Avenue, New York 10, N.Y.:

MISSION: U.S.A., by James W. Hoffman. Cloth, $2.50; paper, $1.25

RICARDO'S SEARCH, by Grace W. McGavran. Cloth, $2.50; paper, $1.25

SECOND SON, by Margaret Clemens McDowell. Cloth, $2.50; paper, $1.25

CHRISTIANITY AND THE ASIAN REVOLUTION, by Rajah B. Manikam. $2.50

EAST FROM BURMA, by Constance M. Hallock. Cloth, $2.50; paper, $1.25

GIVE AND TAKE, by Herman C. Ahrens. Cloth. $2.50; paper, $1.25

BLUEBERRY ACRES, by Alice Geer Kelsey. Cloth, $2.00; paper, $1.25

SANDY AND MR. JALOPY, by Edith J. Agnew. Cloth, $2.00; paper, $1.25

IT HAPPENED THIS WAY, by Frances Nall. Cloth, $2.50; paper, $1.25

YOUTH GUIDE ON SOUTHEAST ASIA, by Fred Cloud. 50 cents

YOUTH GUIDE ON MISSION FIELD: U.S.A., by Elizabeth Howell Gripe. 50 cents

ADULT GUIDE ON SOUTHEAST ASIA, by Doris P. Dennison. 50 cents

JUNIOR TEACHER'S GUIDE ON MIGRANTS, by Margaret S. Ward. 50 cents

HOW TO USE IT HAPPENED THIS WAY, by Frances Nall. 50 cents

Audio-Visual Suggestions

The audio-visual committee of the Joint Commission on Missionary Education is recommending the use of several films for the study theme, "Mission Field: U.S.A." Because of the general nature of the topic, it is believed that a number of the films produced previously will provide excellent material for the new study theme. Among titles suggested are CITY STORY, SONG OF THE SHINING MOUNTAINS, AGAIN PIONEERS and PREJUDICE. FOR ALL PEOPLE, released several years ago to show the work at All Peoples Church, Los Angeles, will also provide a good film for this study.

Several sound filmstrips produced by Audio-Visual Services of The United Christian Missionary Society to interpret the work of the United Society will serve as excellent filmstrips for use with the study of "Mission Field: U.S.A." These are PATHWAYS TO HIGH ROADS, describing work at Hazel Green Academy; THE GOOD WAY, picturing the work at Yakima Indian Christian Mission; and COLIMA STREET, showing work at Mexican Christian Institute. The sound filmstrips, FIRST CHURCH SERVES ITS COMMUNITY and LIVE AND HELP LIVE, also are valuable resources for use with this theme.

For full information on these materials consult the audio-visual catalog or the new flier, *Eyes and Ears to the World.* (Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Indiana, and the Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

Vacation Services

Young Ministers Providing Programs for Park Visitors

VACATIONING Americans have a unique opportunity to worship God this summer in the natural setting of his creation, thanks to one of the nation's most unusual ministries.

On the wooded shores of mile-high mountain lakes, under towering California sequoias, in secluded woodland glades they have been gathering for services in the scenic wonderlands of twenty-three United States national parks.

The program is carried out by the National Parks Ministry established four years ago by the National Council of Churches to serve the estimated 200,000 tourists who visit the sites each summer.

This summer 110 young seminary and college students, especially trained for their jobs, are serving their summertime "congregations" in Yellowstone, Mount Rainier and more than a score of other parks.

The young preachers and religious workers—both men and women—represent twenty-three communions and come from twenty-five seminaries and fifty colleges. Each has completed an intensive training course to equip him for his job.

Chaplain Has Busy Schedule

In an average week the national park chaplain conducts both morning and evening Sunday services of worship and holds campfire pow-wows and song fests for the younger generation. To serve their far-flung congregations the pastors travel the range by everything from plane to jeep to horseback.

By daytime the men students are busy earning their keep for the summer by bellhopping, driving trucks, and doing general maintenance chores for the hotels and other park concessions. The girls are working as waitresses and maids.

Park areas included in this year's program are Mt. McKinley National Park, Alaska; Grand Canyon National Park (north and south rims), Arizona; Death Valley, Kings Canyon, Lassen Volcanic, Sequoia, and Yosemite, California; Mesa Verde, Colorado; Isle Royale, Michigan; Glacier National Park, Montana; Crater Lake, Mt. Hood National Forest, and Oregon Caves National Monument, Oregon; Black Hills Area and Mt. Rushmore National Memorial, South Dakota; Big Bend National Park, Texas; Bryce Canyon and Zion National Park, Utah; Mt. Rainier and Olympic National Parks, Washington; and Grand Teton and Yellowstone National Parks in Wyoming.

Above are Mr. Burmeister, Mr. Mohono, and Mr. Luxomo.

Disciples in South Africa Dedicate New Church For Africans

By COL. E. JONES*

FOR some months a Christian church and parsonage has been under construction in Orlando, the largest native township in South Africa—the residential area of hundreds of thousands of Africans who work in Johannesburg. This construction reached a fitting climax on Sunday, April 22, when the building was dedicated and opened.

At three o'clock on a beautiful afternoon, the African congregation and a number of European visitors assembled outside this splendid new structure. Led by the church choir which had been trained by the pastor of the church, Tylden Luxomo, the congregation joined in the singing of a hymn.

This was followed by the ceremony of the keys. G. Samuels, the African building contractor, presented the keys for the doors to Basil Holt, South African representative of The United Christian Missionary Society, who in turn gave one to Mr. Luxomo, one to Mrs. Ndaba of the Orlando Christian Women's Fellowship, and one to Mrs. Holt. The three then proceeded to open three doors. As soon as the doors were open, the congregation commenced to file into the church while singing a hymn.

The church and the adjoining parsonage are built of brick, and the window frames are of steel. The structures are in two sections. In the front of the church building is the sanctuary, while at the rear is a raised portion which can be, if desired, closed off from the front section and used as a hall. On the occasion of the opening, however, this rear section was used for seating accommodations for European visitors.

Body of Church Full

The body of the church was full, the children finding seating on the floor. The platform party consisted of Mr. Holt; Mr. Luxomo; J. Duvenage and Percy Webber, both ministers; A. G. Burmeister, representing the Municipal Native Affairs Department; Samuel Mohono, organizer of the Witwatersrand Bantu Sunday School Board; and myself.

During the course of the service the church choir presented two beautiful an-

*Col. Jones is president of the South African Association of Disciples of Christ. He performed distinguished military service in the two world wars. He is now publisher to the Central News Agency, Ltd., in Johannesburg. An Anglican by birth, Col. Jones was impressed by the beliefs and practices of Disciples and took membership in the Linden Christian Church. He has been secretary of the Linden congregation for the past two years.

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thems, while the African members of the congregation joined lustily in the singing of hymns in their native languages.

In a brief address which was interpreted into the Xhosa and Sesuto languages, Mr. Holt explained the spiritual value of the church and thanked a long list of donors of gifts in cash and kind. He concluded his remarks by congratulating the members of the church on being able to open their doors debt free, thanks largely to the financial aid from the United Society.

The ceremony of dedication was carried out in three languages. Mr. Luxomo delivered a prayer in Xhosa; Mr. Duvenage, in Afrikaans; and P. Webber, in English.

The service concluded with my conveyance of greetings and good wishes from the European (white) churches of Disciples of Christ on the Witwatersrand.

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Center Builds Useful Lives

World Council of Churches Sponsors Training Program At Spittal, Austria, for the Youth of Refugee Camps

EDITORIAL NOTE: *The following report from the World Council of Churches tells of progress being made at a W.C.C.-sponsored training center in Austria. This center is for refugee youth. Disciples of Christ contribute to the relief and rehabilitation program of the World Council of Churches through their Week of Compassion offering.*

AT Spittal, Austria, on the Drau River, is a training center for refugee youth which is sponsored by the World Council of Churches. Here youth learn useful trades—wood work and metal work for the boys, and sewing and cooking for the girls. Instead of remaining idle in the demoralizing atmosphere of a refugee camp, the youth are equipped for useful lives at Spittal.

When in 1953 the World Council of Churches concerned itself with the problem of young people's leaving school and found that the possibilities of employment were extremely limited in Austria, it decided to establish a training school for young people. The youth in the camps were particularly endangered. Without regular employment, these young people often ended on the streets.

Dangers Are Great

The dangers in a camp are great, especially if the young people are left without necessary supervision while their parents go out to work. The main purpose of the training center is to get them used to a regular life and work and to give them professional training.

The children are accepted into the school with no discrimination whatsoever in regard to nationality and religion. They can choose their own training, according to their qualifications, either as carpenters or as mechanics and locksmiths. The goal is to pass an examination after three years' training.

The girls have a two years' household training in which they work in three groups: kitchen, household, and sewing. They are taught to cook, and they are taught to sew by a qualified dressmaker. House work is done under the supervision of the matron. Children whose parents do not live in Camp Spittal stay in the training center's home.

Obtained Two Barracks

Arthur Foster, senior representative of the World Council of Churches in Austria, managed to obtain in Camp Spittal two barracks which were in a very bad state. The conversion of these two barracks for school purposes was begun in March, 1953; and from the beginning the work was done by the refugees themselves. One barrack was made into a home, and the second into workshops.

In the first barrack there is a large kitchen with a scullery, a dining room and lounge, a sewing room, a wash kitchen, a school room, flats for the supervisors, and ten flats for the pupils living in. In the second barrack there are workshops for wood and metal work. The necessary machines were bought: a circular saw, a band saw, an adjusting machine for wood work, a lathe, iron planing machine, drilling machines, and a saw for iron work.

The school was opened in September, 1953. It was placed under the leadership of a Hungarian refugee who in his country had owned and operated an auto mechanics' school. He has gone through difficult times himself. His aim is to give these young people a start in life with a

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discipline and a profession. The idea is to obtain the utmost progress in skill in the shortest time, and on a productive basis for the workshop.

The training center is proud of its many accomplishments. Ivan is a Russian refugee whose mother is bedridden and whose stepfather is an invalid. Under the bad influence of the refugee camp he was involved in a criminal offense and sentenced to prison. When he came out he was put in school at Spittal, being told it was his last chance. He has held to it and has become an excellent carpenter, giving no trouble to his teachers.

Thus far fifty-one children have come to the school. The apprenticeship has been most satisfactory and in the public trade school of Spittal where the pupils follow theoretical lessons, they have done very well in spite of language difficulties.

The girls who stayed until the end of the year all had good reports from the household school and have found good employment. The boys, also, even if they leave the school in the course of the year, find good jobs.

Bolei's Gift

How a Young Congolese Practiced Stewardship

By CHARLES JOHNSON*

BOLEI waited around until all the other students had gone. Now, what do you suppose he wanted—to ask for work, buy a stamp, or get a piece of thread with which to mend his shirt? Those are usual requests at Bolenge, Congo.

No, he wanted to give me some money "for the Lord's work." Perhaps I wouldn't have been so surprised when I first came to Congo, because Christians are supposed to give. But I have learned how very poor the people here are and how hard it is for them to understand that poor folks, too, must share, even outside the family.

"I brought it to you," he said, "because I was afraid the pastor might tell in church who gave it. I didn't want any to-do made over it."

What, exactly, did he want me to do with his money? "You know about those things," he shrugged. "Use it however you think best."

Letter from United States

In a few weeks a letter came from Memphis, Tennessee, in almost illegible English. It was from an old Negro woman, widow of our former church janitor. "Thank that child of God for me out in Africa," she had written.

I couldn't translate the woman's expressions exactly into French, but Bolei seemed to get the idea: A needy Negro in America had been overwhelmed with his seemingly insignificant gift.

"Aw," he objected, with a bit of embarrassed smile, "that little old fifty cents couldn't have done her heart that much good. . . ."

I thought, as I realized fifty cents feeds Bolei for a whole week, "Well, it surely did *my* heart good!"

*Mr. Johnson is a missionary in Belgian Congo with The United Christian Missionary Society.

Religious Freedom

Among new nations coming to the fore is Pakistan. The population of that country is seven-eighths Mohammedan, but the newly adopted constitution guarantees religious freedom to minority groups, of which Christians are only one. Americans may rejoice over this step taken by another nation.

—*P.O.A.U. News*

DISCIPLES OF CHRIST IN ARGENTINA 1906-56

By J. Dexter Montgomery. After more than a decade as a missionary in Argentina, the author of this new book tells of the growth of the Christian church there. As he develops the story of the growth of Disciples of Christ from one small church to its present status, he includes helpful and pertinent historical and cultural background on Argentina to give added meaning to that country's recent political scene. Illustrated with photographs. 10D136 . . . paper, $1.75; 10D141 . . . cloth, $2.25.

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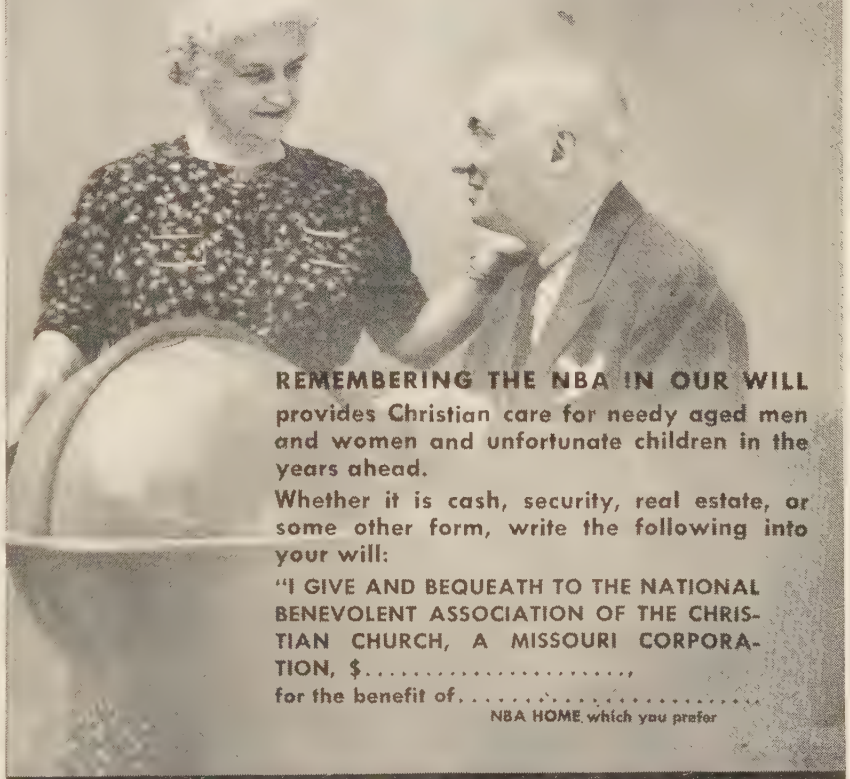

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Disciples Assist Strategic Churches

U.C.M.S. to Give Maintenance Aid to Five Congregations

IN an effort to provide new or stronger churches where they are needed in "Mission Field: U.S.A.," The United Christian Missionary Society has made several new grants for maintenance aid. These grants, which assist strategically located congregations until they gain self-support, are administered through the department of church development and evangelism of the United Society. (See "Helping Hands for Young Churches," by Louise Moseley, in the April issue of WORLD CALL.)

Among the congregations receiving recent appropriations are three located in rapidly growing suburban areas. They are Bellevue Christian Church in Bellevue, Washington, a suburb of Seattle; Allison Park Christian Church, in a suburb of Eugene, Oregon; and Pimmit Hills Christian Church, McLean, Virginia, in the Greater Washington, D.C., area.

Two other churches have been added to the number receiving maintenance aid. They are Columbia Falls Christian Church, Columbia Falls, Montana; and the Christian church in Bridgeport, Connecticut, a Puerto Rican congregation.

Bellevue Grows Rapidly

The Bellevue church is east of Seattle, across Lake Washington in an important suburban section. The area is the home of the gigantic new Boeing Aircraft plant. Population in Bellevue has grown from approximately 40,000 in 1951 to 110,000 in 1956.

The congregation at Bellevue was organized in October, 1955, by the Seattle Missionary Union and the Washington Christian Missionary Society. C. M. Ridenour, a retired minister, led the congregation as temporary part-time pastor; and in five months the congregation increased to a hundred members. Carl Johnson became full-time pastor this summer. The Bellevue church now has a four-acre building site. With the maintenance appropriation from the United Society, it will be possible for the church to have full-time leadership and to move forward more rapidly in its program.

The Allison Park Christian Church in Eugene, Oregon, is located in a suburban neighborhood of 3,500 persons that has developed in the past five years. The area continues to grow.

Started Church as Mission

First Christian Church of Eugene started the Allison Park congregation as a mission four years ago. Student ministers supplied the leadership. Now, under the full-time ministry of Orville Mick, the Allison Park Church has grown to a membership of 111 and has completely outgrown its building, a reworked war surplus structure. Aid from the United Society will help the congregation establish itself more quickly.

The Pimmit Hills Christian Church is in Fairfax County, Virginia, northwest of Arlington and Falls Church. The area had a population of 5,000 in 1950 and now has some 18,000 residents. The Fairfax County Board of Trade predicts a population figure of 30,000 for 1960 and 40,000 for 1970.

The Pimmit Hills congregation was started in September, 1955. Its minister from the beginning has been Frank Buechley. The church meets in a public school building. A maintenance appropriation from the United Society will help the Capi-

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tal Area Christian Missionary Society in its own program of aid to the congregation.

The Columbia Falls, Montana, church is located in an area of rapid expansion. Population in Columbia Falls has doubled since 1950, and a new aluminum plant there continues to expand. Formerly the church at Columbia Falls shared its pastor with the Whitefish congregation, but this past January the Columbia Falls congregation called Thomas Shelton to be its full-time pastor. Such full-time leadership was thought to be necessary because of the increasing opportunities of service. The grant from the United Society helps in supporting the minister.

The Puerto Rican congregation in Bridgeport, Connecticut, is serving in a community of 7,000 Puerto Ricans, many of whom speak no English. Almost all of the Islanders work in the city's factories.

In 1954 José Bonilla, a minister of Disciples of Christ from Puerto Rico, began holding church services in his home. Within three months the group grew, and a store front was rented for services. Early in 1955 the congregation organized itself as a congregation of Disciples of Christ. Since then it has grown to sixty members. The average Sunday attendance is one hundred. The church has a Sunday school, a youth group of about twenty members, and a women's society. Meetings are held frequently during the week.

In order that the pastor may be able to give full time to the work of the growing congregation, the United Society and the New England Christian Missionary Society are sharing in salary support.

Missionaries to Tibet

THE caption accompanying a photo on page 31 in the May issue of WORLD CALL erroneously identified Miss Grace Young, retired missionary, as "the only woman to be sent by Disciples to Tibet."

Miss Young was the only single woman and the first nurse to go to the Tibetan field, but she was not the only woman. She served in Tibet from 1923-28. Other missionary women of Disciples of Christ who served in Tibet were Dr. Susie Rijnhart Moyes, 1903-05; Mrs. Flora Beal Shelton, 1903-22; Mrs. Minnie Asbury Ogden, 1905-1932; Mrs. Nina Palmer Hardy, 1910-26; Mrs. Josephine Witherspoon Baker, 1912-18; Mrs. Esther Martin MacLeod, 1917-27; Mrs. Kate Habecker Duncan, 1921-33; Mrs. Gertrude Howe Morse, 1921-26; Mrs. Corinne Bott Emerson, 1923-26; Mrs. Georgia Fillmore Peterson, 1923-30; Mrs. Amanda Wing Wohrley, 1923-26; and Mrs. Lois Nichols Bare, 1925-32.

At present Mrs. Ogden is living in Los Angeles, California; Mrs. Shelton, in Dallas, Texas; and Miss Young, in Santa Cruz, California.

Ministers Face "Perils"

MODERN American ministers face perils just as great as those of the early Christians, Dr. Jerald C. Brauer, dean of the University of Chicago's Federated Theological Faculty, told graduates of Hamma Divinity School in Springfield, Ohio, in May.

"The modern ministry is, in its own way, as difficult as the ministry in the first days of the church," he said. "Ministers in America are not thrown to the lions or martyred. However, they often face dangers just as great, but far more subtle."

Today's pastor, he said, is caught in a complex and confusing ministry. He spends more time speeding around in a powerful automobile making countless calls than he does in meditation and study. Endless numbers of committees, a complex business organization, numerous societies and a large plant investment make a constant demand on his time and energy.

"But if his church is to be run successfully," the dean said, "he must spend most of his time at these things rather than in counseling, visiting the sick and needy, in meditation, study, teaching children and adults and in representing the faith in the community.

"This is the threat of martyrdom faced by the modern American minister."

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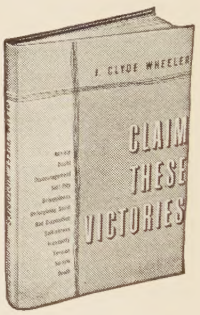
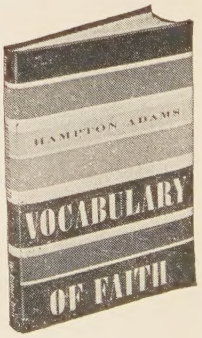


What Are You Doing?

By G. Curtis Jones. Forty laymen give a wondrous testimony on the importance of Christian witness in daily living. A steel worker, an engineer, a druggist, physicians, farmers, military men, businessmen, etc. tell what they are doing to prove their Christian witness. Many readers will find themselves or acquaintances speaking from these pages. 10W319 . . . $2.75

Vocabulary of Faith

By Hampton Adams. The author says the "language of the street" fails to carry the meaning of the Gospel, so he explains the meaning of such words as Redemption, Reconciliation, the Holy Spirit, Revelation, the Kingdom of God, and six others. 10V117 . . . $2.50



New Missionaries for New Days

By E. K. Higdon. Here are details of The United Christian Missionary Society's recruiting, screening and training program and its benefits. 10N165 . . . paper, $1.75; 10N164 . . . cloth, $2.25

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Here and There . . . With *World Call*

Dear World Call Reader:

There is always so much to tell you I never have room for it all, but there are two things I am determined to squeeze into this letter. One, to say how much I appreciate all the letters which come to my desk from readers all over the country. Letters of appreciation for World Call and various services we have rendered. Letters describing programs or with suggestions for promotion to pass on to others. Wonderful letters! I wish there were time to reply to every one of them. Since there is not, if you have written, please take this as a personal thank you. I really am most grateful.

The reason I do not have the time for individual replies lies, in part, in the second thing I want to tell you. That is about my field work. It has been months since I mentioned a field trip and you could well be wondering if I have been cooling my heels under my desk. The answer is no! Not that there is not enough office work to keep me busy twenty-four hours a day (not cooling my heels), but there is also a job to do in the field. It could be a twenty-four-hour-a-day-job too!

The past year has seen the development of a new type of field work which is proving highly satisfactory. Luncheon meetings for World Call secretaries where two hours are devoted to training for promotion in the local church have been held in several major centers over the country. The response has been most gratifying. Some have traveled long distances by bus, train or car to attend, some even staying over night. Their comments, letters, and the results they are producing attest to the fact that this is a worthwhile procedure. It also cuts down on my travel time and expense, and at the same time greatly increases the number of churches reached.

One woman said, "This has been a revelation to me." Pointing to the material spread out on the table, another said, "I never dreamed there was so much to do nor so much to help me do it!" Of course, all the material has been sent the World Call secretary from time to time, but, unfortunately, it doesn't always reach the new secretary when a change of office occurs.

I have been amazed to find that there are those who labor under the impression that the job calls for nothing more than to "take subscriptions and mail orders!" or that subscriptions are to be taken once a year and all should have the same expiration date! Such erroneous impressions have convinced me that training sessions are the right answer, and the secretaries agree wholeheartedly.

So you see, I haven't been idle. Right now I am working like mad to get ready for another happily anticipated trip to "Colorful Colorado" and "The Land of Enchantment" (New Mexico). By the time this gets into print the trip will be past history and I will be "working like mad" figuring the percentage of subscriptions in the churches so we can send those who make the Ten Per Cent Legion an Award of Honor and list them in the September World Call. I hope your church will be on that list.

Sincerely,

Evylin R. Gribble

National World Call Secretary

For Independence Day

Our way of living together in America is a strong but delicate fabric. It is made up of many threads. It has been woven over many centuries by the patience and sacrifice of countless liberty-loving men and women. It serves as a cloak for the protection of poor and rich, of black and white, of Jew and Gentile, of foreign and native born. Let us not tear it asunder. For no man knows, once it is destroyed, where or when man will find its protective warmth again.

—Wendell L. Willkie

Liberty means responsibility. That is why most men dread it.

—George Bernard Shaw

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.

—Charles Caleb Colton

Last Column

Too Much Activity

James Truslow Adams has told the story of a friend of his who was on one occasion among savages of the upper Amazon. He was suddenly called back home. He was returning by forced marches, but on the third morning the native carriers failed to appear at the appointed time. They were found sitting on their haunches, looking solemn and not prepared to move. When asked, the chief gave this explanation: "They are waiting. They cannot move farther until their souls have caught up with their bodies."

Is there danger that in our lives of strenuous activity we too should sometimes leave our souls behind?

—*The American Friend*

The Reverend Phil Barrett, beloved minister of First Presbyterian Church in San Jose, California, came onto a little girl drawing something in Sunday school, I'm told. When he asked her about it, she assured him it was to be a picture of God. He nodded approval, then explained gently that nobody knows exactly what God looks like. Said the confident little miss, "They will when I finish this picture."

"Family Man" in *Presbyterian Life*

Being a Christian

The best way to rid yourself of hatred is to do your duty, to be imperturbably faithful to the Spirit. For at bottom hatred and dissatisfaction with others is dissatisfaction with your own self. If you are at peace with yourself, in a living relation to the Spirit, you will have no difficulty in forgiving others, whatever they may do; your forgiveness will be stronger than their baseness, you will overcome all their evildoing by your serenity and humility, in communion with God. And this is being a Christian.

—Pierre Ceresole

The great difference, intellectually speaking, between one man and another is simply the number of things they can see in a given cubic yard of world.

—Gilbert Murray in *Tradition and Progress*

Check List

A pastor in Daytona Beach, Fla., had a good idea. In a recent bulletin he ran a check list; across the top are the words, "I cannot attend church services because: . . . " And then . . . . "Please check." Following are some reasons that a person can check: "Too busy. Must go to the movies. Pleasure trip. Company. Have to go fishing. Disinterestedness. Radio and TV program. Need to rest." And then there is this instruction across the bottom: "Please tear off and mail to God."

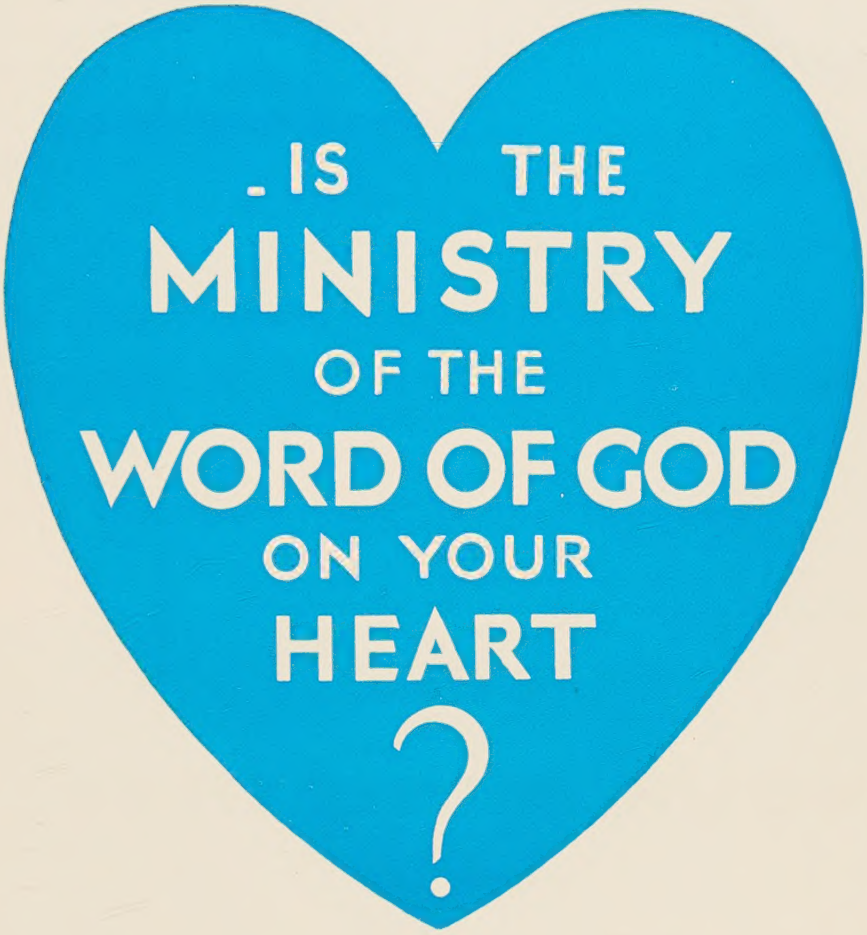
—Robert E. Goodrich, Jr.
What's It All About (Revell)

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1955, to April 30, 1956, Compared with July 1, 1954, to April 30, 1955

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1954-55	1955-56	1954-55	1955-56
Churches	$1,220,094.43	$1,415,238.49	$249,335.72	$313,732.27
Sunday Schools	298,179.10	327,031.81	13,327.03	15,965.98
Christian Women's Fellowships	907,148.73	966,715.20	24,566.04	31,474.99
Guilds	33,961.29	35,423.67	1,309.25	1,870.51
Youth Groups	66,940.15	71,462.37	1,152.95	1,550.06
Children's Groups	5,165.93	6,384.53	825.31	1,958.14
Individuals	20,475.25	17,478.13	48,995.37	46,898.33
Love Gifts		18,250.33		
Grand Totals	$2,551,964.88	$2,857,984.53	$339,511.67	$413,450.28
C.W.F. and Guild Totals	$ 941,110.02	$1,002,138.87	$ 25,875.29	$ 33,345.50

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $306,019.65.

WE ASK YOU



THE ANSWER IS "YES" FOR THOSE WHO HAVE REMEMBERED THE MINISTRY IN THE WRITING OF THEIR WILLS.

WRITE FOR INFORMATION ON THE MAKING OF A WILL.

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Theme for 1956-57

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